

DESTINY

The Magazine of National Life



CHOSEN OF GOD FOR SERVICE

Our Heritage Reveals Our Destiny

[PAGE 9]



The Great Seal of the United States of America

WE call this "God's Country." Do you realize the truth that lives in these words? The descent of this American nation is from Israel of the Ten Tribes, *His people*: chosen for service! And this is no modern form of fanaticism; this is not religious peculiarity run wild; this is *a provable truth!*

THE UNITED STATES today represents one great body of Israel, bound by Israel's responsibility, fulfilling Israel's destiny. The marks of Israel are on us everywhere. Our Eagle is an Israel emblem — "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead Israel, and there was no strange god with Israel."

When the moment came to choose the design for the Great Seal of the United States, Benjamin Franklin, Thomas Jefferson and John Adams were chosen as the committee. I think it is one of the most remarkable passages in our history that both Franklin and Jefferson — *professedly freethinkers* — proposed designs having to do with Israel; Franklin proposing Israel safely crossing the Red Sea while the hosts of Pharaoh were engulfed, and Jefferson proposing Israel being led by the pillar of cloud by day and the pillar of fire by night. The Department of State issued a brochure on the history of our Great Seal, written by the Custodian of Documents in the Library of Congress, and the only book quoted in that work was the book of Prof. Totten, who was one of the earliest advocates of our truth in this country.

And then look at the Seal which finally evolved. What do you find on it? On the obverse side you find the Eagle with 13 stars above its head, 13 letters in the motto which flutters on a scroll from its beak, 13 paleway in the shield on its breast, in its right talon an olive branch with 13 leaves and 13 olive fruits, in its left talon 13 arrows fledged with 13 feathers. Here are seven sets of 13's on one side of our Great Seal. I will say it for the benefit of the superstitious that 13 is the lucky number of the United States, and has been so all down its history. And 13 was the number of the Tribes of Israel. And the 13th Tribe of Israel was Manasseh, whose name

means "forgetfulness," and if there has ever been a people forgetful of all its past, it is this last, this 13th, this Manasseh-Israel people in the United States.

Look at our Great Seal again. Whence do we get the Olive as our national flower? It is the sign of Israel everywhere throughout the Scriptures. Turn to the reverse side — you see "a pyramid unfinished." What is a Pyramid doing in the United States of America? We thought Pyramids belonged to Egypt. Well, here on the Great Seal of the United States is a Pyramid of 13 courses of masonry, and above it, floating in the Glory and having emblazoned on it the All-Seeing Eye, is the capstone of the Pyramid which never was set — "the chief cornerstone" spoken of by our Lord as the stone which the builders rejected. That headstone of the corner, the apex stone, was never set on the Great Pyramid of Egypt, it has not yet been set on our national pyramid — but it hovers there on our Great Seal, it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a divine completion. A Pyramid on the United States government Seal? It should occasion no surprise. It was the genius of the ancestors of Israel that built the Great Pyramid, and set therein its mathematical confirmation of divine truth for a scientific generation to read. The Pyramid and the Olive, the stone which the builders rejected and the All-Seeing Eye, the effulgent rays of the Divine Glory, and through it all the number thirteen — my friend, a *Bible-reading shepherd in the desert of Mesopotamia, who had never heard of the United States, would say on seeing our national emblems, "Surely this is the people Israel!"* And all this came about without knowledge, without intent, on the part of the statesmen who designed it. Truly, it is a most remarkable circumstance. But Israel must be Israel wherever her sons abide.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of

FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God among men.

Our subscribers include men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this question of Israel — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

DESTINY

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Editor: HOWARD B. RAND

Managing Editor: C. S. WARNER

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THE MARCH OF HISTORY

RULE THEM RIGHTEOUSLY

ONE of the most vital factors in any postwar planning involves our attitude towards enemy nations and what shall be done after their unconditional surrender. A defeated Germany in 1918 did not prevent her from preparing for war again and in 1938-9 Hitler moved in accord with those plans.

How was it possible for Germany to do this? It was possible because, though Germany had been defeated on the field of battle, she was left to again develop her own political economy in accord with her ideology of government. The opportunity was thus ever present for ruthless leaders to seize political control and prepare the nation again for a war of aggression.

If we would but treat evil aggression as we treat a malignant infection the Anglo-Saxon people will not, this time, be content with merely bringing aggression under control but will move to sterilize its infection and eliminate it at the source. There is a way to accomplish this. While it may seem drastic to those who hold that the principles of self-government are sacred, and must be granted to all peoples, yet to hold to this erroneous doctrine of self-determination will breed war in ever-increasing fury; compelling us to greater sacrifices to escape slavery under future aggressors. Self-determination for people of good will is one thing, but self-determination for brutal forces means suffering and misery for all mankind.

President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek held a historic five day conference in Cairo and agreed to strip Japan of all her evil gains. She is to be driven back into her home islands and compelled to give up all loot she has seized in the five wars won by aggression or trickery. But this is not enough to insure future peace in the Pacific. Though Japan be compelled to give up all, so long as the home land with its rulers and her ideology of government remains a repetition of that aggression on the part of Japan can become a fact again at some future date. This can become true with the present possibility of scientific discoveries which may yet place in the hands of small, but unscrupulous peoples and leaders, methods of carrying out plans of aggression that the loss of possessions cannot nullify nor military sanctions prevent. So long as evil men or nations with their leaders are free to plan and scheme, the

restriction of territory in which their plans may be perfected will not insure peace.

Also, we have no assurance that the present generation of our enemies (regardless of what restrictions may be imposed upon them) will not be able to perfect secret plans of evil aggression with the invention of new and deadly weapons. It is almost as certain that the coming generation of our enemies, trained in the ruthless methods of their present leaders, if given power to carry on will await the day and time when they might strike and bring to pass what their present leaders were unable to accomplish.

What then is the solution? It does not lie alone in stripping the enemy of territory wrongly taken, but *in changing the leadership*: giving to the people a proper direction that will rightly motivate their activities. Just as surely as a righteous nation has a right to freedom and self-government, so an unrighteous nation forfeits the right of self-determination. Self-government by a people who have demonstrated that in the exercise of that right they but produce leaders whose purpose is evil against their neighbors, forfeit the right to self-government just as surely as a criminal forfeits his right to life and liberty. When the Anglo-Saxon world awakens to this fundamental principle back of self-determination, which is a principle governing international justice, they will cease to coddle their defeated enemies, or their leaders, and will move to destroy evil types of government: giving to the people of enemy countries, whom they have conquered, righteous and equitable administration. For all too long, evil and aggressive governments have imposed their will upon conquered peoples. The time has come when *righteousness in government must become requisite to self-determination!*

Those nations of our enemies who have failed to clothe the naked, feed the hungry and give drink to the thirsty as well as use the stranger (those not of their own race) aright, forfeit all right to exercise the privilege of self-government. When the time comes for us to give our enemies the terms of peace these facts must be considered. All governmental authority should be taken over in the land of the enemy who come under the above indictment. We must man all important governmental posts with men of Israel, schooled in the administration of law. And if we fail to do this, we will have no one but ourselves to blame if war, in a more devastating form than as yet has afflicted the nations, breaks out again in a few years. The above course is the only way

we can be sure of the ultimate guarantee of peace to a war-weary world.

Jesus Christ has already given approval of this method of handling nations which have been unjust and evil. The verdict is given in Matt. 25: 31-46, when of the nations who refused to administer righteousness there is pronounced upon them the everlasting judgment of disqualification to rule and govern.

Unless we heed this instruction, peace will not come in our time and the cessation of armed fighting will be only an interlude between major world conflicts because of failure to recognize that certain peoples cannot be trusted with the power to govern.

Let the Anglo-Saxon world accept the inevitable fact that they themselves must establish orderly governments and administer the law on and over the territory of their enemies if peace is to be established upon earth. There is no other way to insure freedom from war. Just as surely as we try to establish peace by other methods, the seeds will be sown for another and greater conflict than that through which we are now passing.

Mere supervision of our enemies is not enough, we must man their government and their judiciary and establish the principles of judgment and justice in accord with the Law of the Lord. *First, however, we must set our own house in order in conformity with those laws* and then move to bring to others the blessings of their administration.

For us to do otherwise than here outlined is but to turn back to a conquered people and their leaders the power to periodically destroy peace and bring the horrors of ever increasing devastation and war.

Just as surely as individual criminals are deprived of their freedom, so aggressive nations should be penalized by loss of the right to govern. In such a judgment the crime of aggression will be properly punished and the people of a nation who have suffered under the rule of aggressive leaders will be given an equitable government of justice and peace.

RECAPTURING FAITH

A NEWS item states: "Churches seek to sell religion in a united canvass using newspapers, magazines, radio, billboards and direct mail pieces. In many communities organized lay groups are making house-to-house canvasses, suggesting that non-churchgoers begin attending the Church of their own choice."

Fifteen religious faiths, Christian and Jewish, are represented in the National Sponsors' Committee of the United Church Canvass. In a statement issued by this Committee the following assertion is made, "The time has come when we Americans must recapture our religious faith and fervor."

This statement of the need of recapturing our religious faith and fervor becomes a meaningless platitude unless by that faith is meant a belief in God, in the Bible, in its inspiration and in Him of whom the prophets spoke and of whom God said, "This is my beloved Son, in whom I am well pleased; hear ye him." To merely secure the consent of people to attend a church is of little moment if the church of their choice does not teach the fundamental truths of Christianity and if its pastor does not believe and teach an implicit trust in all that the Bible says. For a Christian to work to get others to attend a place of worship where Jesus Christ is not recognized as the Son of God is worse than useless insofar as the object set forth by the above group is concerned. There can be no vitalizing faith apart from

truth; and where truth is nonexistent, fanaticism is mistaken for faith.

One of the objects of this Committee, as stated by them, is to work to eliminate the cause of war; yet, how can the cause of war be eliminated unless church leaders know the way to Peace? That way cannot be found apart from the Kingdom of God and its laws of righteousness! A genuine and lasting benefit can be brought to our nation *only* when this is recognized and the attention of men called to the *national message* of the Book.

The understanding of this phase of Bible teaching is essential today. Of what avail is it to get men to go to church merely to receive from them financial contribution to perpetuate a leadership and preaching which denies the fundamental principles on which was founded the early Church? How can men be aroused to the zeal and fervor of an abiding faith unless first there is a return of the spirit of the fathers of the church; who *believed implicitly in the inspiration of the Scriptures*, in the recorded miracles, in *Jesus as the Christ* and in the utterances of all the prophets?

It may be well to canvass a community and secure needed information but more profitable and resultful for building church attendance would be a *purge of atheistical leaders* and teachers occupying the pulpits, and who are carrying on class work in our churches. Often men have said to us, Why should I go to Church to hear denied from the pulpit the things the Bible declares to be so? *Why should they?* With the right kind of leadership (men filled with the Spirit of God) in the pulpits of our land the church would not have to worry about attendance, nor find it necessary to high-pressure men to attend in order to secure the needed support for their work.

It will not do to preach Christ and deny the miracles he performed; it will not do to ask men to accept Him as their Saviour who referred to Jonah and the Deluge if there were no Jonah and the Deluge did not take place; it will not do to point to Jesus as the Son of God and deny the trustworthiness of the prophets who testify that He is the Messiah.

Until the members of the church and its leaders have faith in Abraham and the prophets and accept the Bible as the Word of God written, believing all that it declares, both in the Old and New Testaments, the church will have little or no success in winning the multitudes who today are not attending religious services.

Faith cannot be built upon the shifting sands of Higher Criticism, nor can men be aroused on mere human opinions to that zeal and fervor which gave the martyrs such courage as to face torture and fire. There must be a conviction born of a faith in God, in His Son, and in the Word which gives sublime courage to face every obstacle and overcome every difficulty.

When the Church awakens to the fullness of its mission which is to teach and preach the message of the Book in its entirety, both as it applies to the individual and also to the nation, a step will have been taken which will go a long way toward solving her difficulties.

"GABRIEL" HAS FALLEN

MANY will recall our review of "The Bible in the Hands of its Creators," and will remember that we appraised it as *A Satanic Masterpiece* (DESTINY for April, 1943). The author, Moses Guibbory, purported to be none other than God and stated of his press agent: "My angel Gabriel, David Horowitz."

The following announcement in the *New York Times* of

November 27, 1943 will accordingly be of interest, showing that this self-styled God was evidently far from omnipotent in his choice of angels:

"Moses Guibbory of Jerusalem, Palestine, now in the United States of America, and the Society of the Bible in the Hands of its Creators, Inc., 1440 Broadway, New York City, sole publishers of his work, 'The Bible in the Hands of its Creators' announces that David Horowitz, known to some as 'Rabbi' David Horowitz and to others as Dr. David Horowitz, and also known to have been the exclusive representative of Moses Guibbory and his said work in the U. S. A., and formerly executive director of the said Society, no longer represents Moses Guibbory and his work, nor the said Society of the Bible in the Hands of its Creators, Inc., in any capacity whatsoever and is no longer entitled to speak for or act in the name of either Moses Guibbory and for the Society of the Bible in the Hands of its Creators, as from the date of November 14, 1943."

Horowitz was anointed as the Messiah to sit upon the throne of David by Guibbory. The whole thing would be ludicrous but for the fact that many have been deceived by evil sales-promotion propaganda into purchasing this so-called Bible.

THE PROTOCOLS

WE ARE the recipients of much literature. Copies of different types of publications, for which we have not subscribed, reach our desks and among these in the past years have come copies of *The Protocols of the Learned Elders of Zion*.

Though accused of distributing this book we have never done so though inadvertently, some years ago, a few copies received by us were passed out, against orders, by an employee. Based on these few sales the Jewish press and certain Communist publications have accused us of printing and distributing hundreds of thousands of copies of the "Protocols." It is an error of fact and in reality these accusers know better, for the names of the different publishers of the Protocols appear on the copies themselves. The Protocols have never been published by us, nor even listed for sale.

But why the furor over the Protocols? It certainly is no crime to possess them, even if untrue, and surely the reading of this material cannot do a percentage of the harm done by reading many immoral, sensuous novels of the day. If what is stated in the Protocols is untrue, no one — not even the Jews — need be disturbed by their publication. If, as claimed, they are a forgery, why not secure the original document and publish it? To do so would invalidate the forgery: for in order to be a forgery *there must necessarily be an original*. To try to suppress the Protocols as a forgery without revealing the original, of which it is a copy, is a difficult procedure.

The original might be interesting reading, so we say to our Jewish friends who have branded the Protocols as a forgery, let's have the original which might become one of the best sellers and its publication would once and for all time settle the question regarding the "forgery."

If, as claimed, this forgery is untrue and but a skillfully written fabrication of lies the Jews need not worry about it any more than we worry over published misrepresentations regarding our work and activities. Time itself works magnificent cures and we have perfect confidence that time will vindicate our work and activities and bring discredit to those responsible for unwarranted attacks. Jewry would do well to assume a similar attitude of indifference regarding the Protocols.

If, however, evil reports are true, then the human reaction

is to do all in one's power to suppress such exposures. If the Protocols are untrue a golden opportunity is before our brethren of Judah to destroy their effectiveness by sponsoring an edition with a running comment pointing out the absurdity of the claim made for them as the secret findings and plans of the Learned Elders of Zion. We would pursue such a course if an erroneous publication disturbed us as the Protocols seem to be disturbing to the Jews.

While we haven't published or distributed the Protocols we would gladly extend to Jewry every assistance at our disposal to publicize any detailed answers they might give to these claimed false accusations.

BAPTIZED ATHEISM

ATHEISTS and disbelievers in the Bible who, in the past, openly opposed the teachings of Jesus and the inspiration of the Book were at least honest and did not try to cloak their disbelief in robes of sanctity. Whether one agrees with them or not they were not hypocritical in purporting to accept a doctrine they did not believe and join and become leaders in the Church. At least they were above working within the Church that they might destroy the faith that was once and for all delivered to the Saints.

It is difficult to understand *the mentality of men and how they reason* who remain in the Church, occupying positions of authority, preaching from the pulpits, who do not accept or believe the Word of God written. The purpose of the organization of the Church is to proclaim the truth of that Word and for that purpose men were originally hired to shepherd the flock. For men to pretend to believe, or to preach what they do not believe, is dishonest and it certainly is as dishonest to take money from the Church and at the same time do everything possible to destroy the faith of its members. An honest man would leave the employment of an organization and group if he did not believe in the things for which it stood.

Our attention has been recently called to three sermons delivered by different preachers and which furnish clear examples of why God has pronounced Himself as being against the shepherds in Israel (see Ezekiel, Chapter 34).

The subject of one of the sermons was, "How Wise was Solomon?" Under this topic, the minister spoke of Solomon's weaknesses and ridiculed the Bible account, as well as Solomon's belief that God had given him wisdom with wealth which he (the preacher) said Solomon in reality had taken from the under-privileged of his day.

The Bible clearly sets forth the wisdom of Solomon as well as the reason for the wealth that followed. Christianity has, indeed, reached a low state of spirituality and has fallen from its high estate and calling in allowing men to stand in the pulpit and belittle the Word of God!

The Queen of Sheba herself came to Jerusalem as the result of reports which had reached her. She said, "It was a truth that I heard in my country. About your affairs, and about your wisdom! But I did not trust the statements until I came, and my eyes saw it. And, indeed, I was not told of the half of the extent of your sciences — for what I have heard is better than was reported to me." (I Kings 10: 7, *F.F. Trans.*)

What of Solomon's wisdom? Solomon had asked God for wisdom to administer the affairs of the Kingdom:

"And God gave to Solomon very great wisdom and understanding, and wide intelligence, like the sand on the seashore. For Solomon's scientific knowledge was more extensive than the science of all the Ben-Kedem [Sons of the east], and than all the science of the Mitzeraim

[Egyptians]. He knew more than all men of the orbits of the planets, of the organization of light, and fixed sustaining systems, and the results of the revolving spheres, and his fame was spread among all the nations around. He also wrote three thousand proverbs, and his songs were one thousand and five. And he wrote about botany as well, from the Cedar upon Lebanon to the mosses that grow upon walls; and studied the zoology of beasts, and birds, and reptiles, and fish. So that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge."

In a footnote following the above translation Ferrar Fenton has this to say, "I believe the above to be the real purport of this passage which the Mediaeval translators not understanding, as it contains the technical terminology of cosmical sciences of which they had lost all knowledge, translated it into proper names. I am also satisfied the same blunder has been made in similar cases in many other passages of Scripture. I have, therefore, rejected the old versions entirely, and give the real purport of the Hebrew text, as arrived at by philological analysis. Solomon, in fact, understood what we now call the Copernican and Newtonian principles of astronomy, and cosmogony."

In conjunction with this, the first two verses of the ninth Psalm are of especial interest as rendered by Ferrar Fenton:

"Lord, you were our refuge for ages,
Ere ever the mountains were born,
Or the earth and world rolled in their spheres."

The footnote is as follows: "This passage clearly shows that Moses understood the true system of astronomy, and that the earth and planets revolved round the sun, in spheres or circuits." He then goes on to show that the Hebrew word *Kholl* in the passage means to dance, to turn in a circle as the earth does, or spin, and *Thebel*, the substantive form of *Yebel*, to flow along, or diffuse, are equivalent to "The floaters in space," that is the planets round the sun, "The idea of the sun and planet and stars circling round the earth is a heathen, not a Biblical one."

The above minister should have preached on the subject of his own rather than Solomon's ignorance for he evidently is totally unaware of the Israel economy in operation under the law as administered by Solomon in which economy there were no underprivileged. David confirmed this when he said:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

The second sermon was preached from the topic: "Is the Bible Infalible?" in which the minister quoted certain passages and turning to his audience said, "Is this inspired, I ask you?" The audience made merry over it all and laughed at the Bible as it was held up to contempt and ridicule by one who was supposed to contend for the faith and defend the truth. Of course he pursued the usual atheistical tactics of lifting quotations from their context and making them look ridiculous. This can be done with the most factual of documents.

The final case was a sermon on "What about the Virgin Birth?" The

usual atheistical arguments were presented, and Matthew's and Luke's accounts labeled beautiful stories. But let this minister or anyone who denies the record and what it declares regarding Him account for Jesus Christ, His death, His resurrection and final ascension to heaven. On the mount of transfiguration God declared Him to be His Son in whom He was well pleased. His very life and ministry set Him apart from all other men and within Himself there was evidence of the uniqueness of His birth.

Unbelievers will scoff until the day yet to come when their mouths will be stopped and every tongue compelled to confess Him and acknowledge the Bible to be the Word of God written. No one will then envy the egotistical "scholars" and their satellites, these ministers who have belittled Him and His Word in the day of their judgment. It would have been better for them to have been born deaf, dumb and blind than to stand before Him in that day and be accused of leading men astray. And what of those who believe all their twaddle and laugh with them as the Bible and our Lord are held up to public contempt and ridicule?

IN GOD WE TRUST

UPON some of the United States coins there appears the motto "In God We Trust." This motto was used for the purpose of suggesting to all peoples that the United States is not a "heathen" nation. Recently we received a letter with a brief summary of the writer's findings as a result of an investigation he carried on in an endeavor to find out how this motto first became placed upon our coin. The following is his report:

"The motto was suggested by Rev. M. R. Watkinson, Ridleyville, Pa., in a letter of November 13, 1861 to S. P. Chase, Secretary of the Treasury. It first appeared — with the approval of the Secretary — under an Act passed April 22, 1864, on an American two cent bronze coin. By an Act of March 3, 1865 [a short time before the close of the Civil War] it was made lawful — with the approval of the Secretary of the Treasury — to place the motto on gold and silver coins; and the Coinage Act of February 12, 1873, provided that the Secretary of the Treasury may [not mandatory] cause the motto to be inscribed on such coins as shall admit of such motto."

For many years our nation has been perfunctory in its attitude towards God. While it is true that we have opened our legislative sessions with prayer and have called ourselves a Christian nation, yet actually we have not placed our trust in God but rather in our own ability to work and carve out for ourselves a destiny we have proclaimed was of our own choosing. It is time for a change in attitude on the part of our people if we are to merit continued national blessings.

It might be well for Congress to pass a joint resolution to make it mandatory that the motto be inscribed on all United States coins and engraved on all paper currency as a reminder to our people that there is a God in Whom we must trust. It is certain that before wars will end and economic troubles become a thing of the past our nation must recognize God and make a genuine demonstration of the meaning of the above motto!

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Revealing Israel

FROM time to time the editors of DESTINY receive printed articles and pamphlets in which the authors undertake to refute the contention that the Anglo-Saxon-Celtic peoples are the House of Israel today. Without exception there are no new arguments advanced which have not already been met and answered in DESTINY and the several books of Destiny Publishers. Our answers to all these attacks still remain unchallenged, for the authors of the above material continue to repeat their outworn charges; blithely ignoring their untenable position in a refusal or inability to refute our answers.

When we adduce what are called the Scriptural proofs of the identity of our nation with the Northern Ten Tribed Kingdom of Israel the reply, often made, is that these are but analogies or coincidences where the Anglo-Saxon peoples show in their history and activity marks of identification with Israel of old. Because we have pointed out that our race answers to the terms as set forth by the prophets regarding the identification of Israel today we have been accused of jumping to unwarranted conclusions.

When we ask these objectors how evidence from Scripture of identity (whether of nations or of individuals) can possibly be tendered except by appealing first to the assertions of the prophets and then pointing out the actual fulfillment of their prophecies in hundreds of particulars there is no response. Yet they continue to repeat that such is but a coincidence and that analogies are no proof.

For those who are willing to accept the evidence and the testimony of the prophets that Jesus Christ fulfilled the requirements of prophecy as to His Messiahship the unreasonableness of the opposition of those who refuse to accept the testimony of these same prophets as to the identity of the House of Israel with the Anglo-Saxon-Celtic peoples today should be apparent.

What other type of evidence did the Apostles of Jesus offer with more frequency to confirm His divine mission than the type of evidence we offer regarding the mission and identification of a race? We make an appeal as they made an appeal: on one hand to prophecy, on the other to the exact fulfillment of the same; even to the smallest jot and tittle!

Let us pursue this matter somewhat to show how exactly the evidence of our Lord's mission has a counterpart in the character of that upon which we rely in proof of our averments in regard to Lost Israel.

A prophet once said that "Out of Bethlehem, Ephratah, in the land of Judah, should come a Governor, to be ruler in Israel" (Micah 5: 2). Jesus was born in that village and Matthew notes the circumstance as a proof of His identity (Matt. 2: 6). Shall we reject this as a coincidence?

A prophet of Israel said, "Out of Egypt have I called my son" (Hosea 11: 1). Christ was taken into Egypt by his parents and came out again with them. Matthew calls this a proof that Jesus was the Christ (Matt. 2: 15). Shall we describe it as a remarkable and interesting similarity in facts, but deny its value as evidence?

A prophet of Judah declared a voice was heard in Ramah; lamentation and bitter weeping, Rachel weeping for her children "because they were not" (Jer. 31: 15). Matthew calls attention to this prophecy (Chap. 2: 18) and reminds us that Herod caused numbers of little children in and near Bethlehem to be put to death. He points to this as proof of the truth of Christ's mission because of the fulfillment of this prediction in what Herod had done. Shall we decline the inference and call it too obscure a matter to throw light on the Redeemer's mission; shall we say that it proves nothing?

The prophets generally bore testimony that the Messiah should be called a Nazarene. Jesus Christ was of Nazareth and lived there. The Holy Spirit speaking through Matthew tells us to mark this as an identification of our Lord (Matt. 2: 23). Shall we call it "an analogy without force to convince reasonable minds"?

A prophet long since said God's servant when He came should not strive, nor cry and no man should hear his voice in the streets (Isa. 42: 1). Our Lord withdrew himself from the multitudes and instructed those about Him not to make Him known (Matt. 12: 17). The Apostle calls this a clear proof of the advent of the Messiah. Shall we designate it a mere analogy but no evidence?

A prophet of old proclaimed that the Lord should come to Zion sitting on an

ass, and a colt, the foal of an ass (Zech. 9: 9). Jesus entered Jerusalem on one occasion riding on an ass, and the colt, the foal of an ass. The Apostle (Matt. 21: 4) bids us see in this an indication of the Lord's identity with the promised Messiah. It was certainly an interesting and striking fact which merely proves curious coincidences sometimes do occur; but can such trifling matters as an ass and its colt suffice to prove the Messiahship of Him who was spoken of? Would this evidence be accepted in a court of law as conclusive of the identity?

A prophet of Judah formerly wrote that the price the Lord was to be valued at would be "30 pieces of silver" (Zech. 11: 12). The statement follows, "I took the 30 pieces of silver and cast them to the potter in the house of the Lord." About 540 years after the above was written the sum of 30 pieces of silver was actually paid to Judas Iscariot as the price of blood. It was by him returned to the Chief Priests and "cast down" in the Temple, or House of the Lord and ultimately expended in the purchase of the Potter's field in which to bury strangers (Matt. 27: 4-7). The Apostle calls on us to note these transactions as proving Jesus is the Saviour of the World and that the predictions regarding Him were literally fulfilled. Shall we say that these are merely coincidences and cannot be used as evidence to prove anything?

In speaking of "the Righteous" the Psalmist said, "He keepeth all his bones, not one of them is broken" (Ps. 34: 20). At the Institution of the Passover 1483 years before Christ the Lawgiver said, "Neither shall ye break a bone thereof" (referring to the Paschal Lamb; Exodus 12: 46). Christ's bones were not broken at the Crucifixion but his side was pierced with a spear. The Apostle John bids us remember these facts (Chapter 19: 36) as evidence that Jesus Christ was the Redeemer and as proof of His being the Son of God. Shall we reply that this is no proof of identification and that these mere obscure similarities cannot establish the contention of the Apostles that Jesus was the Christ? The Jews and Pharisees so reasoned.

The Psalmist said, "They parted my garments among them, and for my vesture they cast lots" (Ps. 22: 18). At the Crucifixion the Roman soldiers did pre-

cisely these things. Matthew calls attention to the facts as a fulfillment of prophecy (Matt. 27: 35). Shall we reply, "This, too, is of the nature of a strange concurrence of chances, but the value as proof is nil"?

It may be objected that in each of the above cases God was His own interpreter and the Apostles drew our attention to the fulfillment of prophecy which we might have entirely overlooked, yet in doing so there has been established for us a precedent by which prophecy can be used to identify fulfillment in other cases.

A few of the many other instances not so explained by the inspired writers, but which Christians are not accustomed to overlook on that account or fail to recognize as weighty evidence of our Saviour's identification, are as follows:

The prophet Isaiah said that "As a sheep before her shearers is dumb, so he opened not his mouth" (Isa. 53: 7). Jesus answered Pilate never a word; He gave him no answer. The Psalmist declared, "They gave me vinegar to drink"; "They pierced my hands and my feet"; "All they that see me, laugh me to scorn, saying, he trusted on the Lord that he would deliver him" (Ps. 22). All these things literally occurred.

Isaiah stated, "He gave his back to the smiters and hid not his face from shame and spitting." Also, that He would "Make his grave with the wicked, and with the rich in his death" (Isa. 53: 9). Was not the Lord smitten and did they not spit in His face? Was not his Sepulchre in the garden in Golgotha where those executed were usually buried? Did not the rich man of Arimathea come to Him at His death and take His body away?

So we might go on recording detailed fulfillment of prophecy as to the birth, life, ministry, death and resurrection of our Lord. All these and many more details were stated; sometimes obscurely, sometimes clearly and unmistakably. Take them all together and they constitute a mass of fulfilled prophetic evidence quite apart from the miracles and teaching of our Lord which amply suffice to prove that Jesus was the Christ — evidence which the Church, all through the ages, has accepted as valid and sufficient corroborative proof of His identity!

Turning to the House of Judah and particularly to the branch of that house as represented in the Jews, there has been fulfilled upon them certain judgments pronounced by the prophets. They have been dispersed, are few in number and are scattered among

the nations (Jer. 16: 4-7; Deut. 28: 62).

Another prophet predicted that their name would be left for a curse and that their very countenance would be a witness against them (Isa. 65: 15, 3: 9). Another declared that they would be "without might"; bereft of settled government, a "trembling" and "faint-hearted" people (Jer. 19: 7; 17: 4; 35: 17; Deut. 28: 65). These and many other predictions have exactly and literally been fulfilled in the Jews whom we see about us now and know by our own observation to be undergoing these curses to the letter.

Must such facts be regarded by us as just so many coincidences; mere chances or analogies which cannot be relied upon as evidence of the truth of the utterances of the prophets; or that the Jews, alone, are indicated? Common sense says, No! The Church has pointed to the Jews as one of God's standing witnesses of the truth of the fulfillment of prophecy, evidence which the most stubborn unbeliever dares not gainsay, because he sees this people respond to the curses predicted against them in the Word of God.

* * *

Why then, in the name of reason and the same common sense, should we not accept, rather than put aside, evidence of precisely the same kind, coming from the mouths of the very same accepted witnesses — the inspired prophets of the Living God — when the utterances have reference not to the person of the Lord Jesus, nor to the House of Judah, but to the sister nation: The Lost Ten Tribes of Israel or the House of Israel? Also, when we see that one particular race (and one only) exactly fulfills each and all of the several separate predictions applicable to them (found also in Scripture), why in the name of common sense and truth should we reject that testimony and view it as of no consequence?

It follows that if the evidence of the prophets be accepted as to the identity of Jesus as the Messiah and as to the fulfillment of the curses pronounced upon the Jews, surely we must also place the same value on the same kind of evidence given by the same prophets as to the identity of the race that would be functioning as the House of Israel in these days! If we consider this latter immaterial and valueless, then all that body of evidence taken from the prophets regarding Christ becomes likewise immaterial and valueless. Can this reason be set aside?

God Himself declared His people, the House of Israel, should become "A

nation and a company of nations; as the sand by the seashore, innumerable; as the dust of the earth and as the stars of heaven for multitude." We know that the Jews do not answer to these predictions for, as shown above, they are under a parallel series of condemnatory prophecies, one of which (fulfilled in them) dooms them to be few (Jer. 15: 7).

When we take a poll of the races and nations upon the earth one race and people alone fulfills the requirements. This is the Anglo-Saxon-Celtic peoples who have become a nation and a company of nations. Hunt as you will, they and they alone are the people who fulfill the requirements as set forth by the prophets. Why not recognize this fact, patent to our senses, and accept it as one of a large number of remarkable identifications by which a people lost to history were to be rediscovered in these days *by marks set forth by the prophets* as evidence to themselves and to the world that they are the House of Israel! In the light of that discovery there would then be revealed unto them their national responsibility to fulfill their God given task as a servant nation and thus demonstrate, to the nations around, the perfection of the administration of their God given laws.

The class of identities by means of which we are told to seek for Israel are generally the reverse of those which have prevented the Jew from losing his identity. The contrast between the two is such that in seeking Israel we must naturally search where one would least expect to find her. Of course their face must not be Jewish, nor their language Hebrew, nor their cult Mosaic; in fact, when they are manifested to the world and to themselves, the miracle of Judah's preservation will pale to insignificance beside their own more wonderful concealment from themselves until this day and our generation.

For centuries, God's Word has announced certain signs by means of which the Ten-Tribed Kingdom of Israel should be identified *in the latter days!* They were to become lost in the wilderness and while thus hidden were to acquire these marks. At length they are to be manifested and the Word declares that they will then be found as:

- 1) A powerful nation (Micah 4: 7; 5: 8).
- 2) Possessing the gates of their enemies (Gen. 22: 17).
- 3) An island or coastal people (Isa. 24: 15; 41: 1).
- 4) An undefeated race (Isa. 17: 14; 41: 12 & 15).

- 5) The chief nation (Isa. 41: 8 & 9).
- 6) A nation living northwest of Palestine (Jer. 31: 8; 23: 8; Isa. 24: 15).
- 7) Having colonies in all zones, immense in size (Isa. 54: 1-3; 58: 12).
- 8) A people scattered everywhere among the heathen (Ezekiel 37: 21), inheriting and controlling them and their possession (Ps. 2: 8; Isa. 60: 12).
- 9) Mistress of the ends, sides and uttermost parts of the earth (Deut. 33: 17; Ps. 98: 3; 2: 8).
- 10) Holding possessions forming a great girdle round the Gentile nations (Deut. 32: 7-9).
- 11) Living under a monarchy (Num. 23: 21).
- 12) Holding a great heathen empire in dominion (Ps. 2: 8).
- 13) Having immense national wealth (Deut. 28: 1-14; Isa. 60: 16). This is said of Israel *as a nation*.
- 14) Lending to all nations but borrowing from none (Deut. 28: 1-14). This again is spoken of Israel *as a nation!*
- 15) Abiding always by their ancient Israelitish, perfectly just and God-given system of weights and measures (Lev. 19: 36).
- 16) Separated from Gentile nations (Lev. 22: 24, 25; Isa. 41: 8-15; I Sam. 12: 22).
- 17) Kind as a rule to the aborigines of their colonies; but finding them, to their distress, dying out before them (Jer. 30: 10, 11).
- 18) A Christian nation, redeemed from the curse of the Mosaic law (Isa. 45: 17; 48: 20).
- 19) The chief missionary power of the earth, carrying the gospel everywhere (Isa. 49: 6; 27: 6; Micah 5: 7).
- 20) A Sabbath-keeping race, nationally and by law (Exodus 31: 17).
- 21) Full of good works and fruits of righteousness (Isa. 27: 6; Matt. 21: 43). Jesus took the kingdom from the Jews because of their failure in this respect. (Matt. 21: 43).
- 22) Called by *Isaac's name* — "Saxons" (Rom. 9: 7).
- 23) Prone to idolatry and ever lapsing into it (Hosea 8: 11).
- 24) Addicted, regarding very many of her people, to all sorts of wickedness and abominations hateful to God (Ezekiel 37: 23).
- 25) Having a part of the nation afflicted with hardness of heart, or blindness (Rom. 11: 25).
- 26) Nationally addicted to the vice of drunkenness (Isa. 28). Not a Jewish, but Anglo-Saxon characteristic.
- 27) Blind to their origin (Hos. 2: 6).
- 28) Ever declaring they are not

God's people Israel (Hos. 1: 10).

29) A people who in their hymns will declare their redemption (Isaiah 42: 12; 48: 20). The Anglo-Saxons continually acknowledge they are God's people in the services of the Church, in their songs and through their prayers throughout their land.

30) Living under a name other than Israel, whereas the Jews were to be known by a change in physiognomy (Isa. 3: 9).

31) Having a new name (Isa. 65: 15). The Jews retain their old unchanged.

32) A nation and a company of nations (Gen. 35: 11). The Jews were to be scattered in all kingdoms of the earth for their hurt (Jer. 24: 9).

33) Under the New Covenant (Jer. 31: 33).

34) Have accepted Christianity and are called the Sons of God (Hos. 1: 10).

35) Immune from defeat in war (Isa. 54: 17; Lev. 26: 6-8).

These are but a few of the marks and signs God has given in His Word by which we may know and recognize His lost people. None of the nations on the globe respond to *all* these identifications except the Anglo-Saxon-Celtic peoples under the leadership of the United States of America (the "Great People" of prophecy) and Great Britain (the Company of Nations).

This race alone *responds to every one of the marks* and they, alone, lack not one!

To Christians who refuse to accept this evidence as to the identity of the Race of the Book, their very condemnation of the Jew for his failure to accept the marks of identification of Jesus as the Messiah becomes, in turn, a condemnation of themselves. This is because the same type of marks which indicated the identity of the Messiah also demonstrate today that the Anglo-Saxon and Celtic peoples are Israel.

Turn to Isaiah, through whom God calls the people who are of the seed of Abraham (but which people have lost the knowledge of their identity) to awaken and recognize that their father was Abraham. The people to whom this message is addressed cannot be the Jews, because they know Abraham is their father; but of this people being addressed the Lord says,

"Hearken to me, ye that follow after righteousness [a people who recognize and accept the righteous principles of the law], ye that seek the Lord [a Christian people]; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged [a definite call to recognize their identity and origin]. Look unto Abraham your father, and unto

Sarah that bare you: for I called him alone, and blessed him, and increased him [these people have forgotten they are the descendants of Isaac, the son of Abraham and Sarah]. (Isa. 51: 1-2.)

Jeremiah, the prophet, tells us that in the latter days we will consider it (Jer. 30: 22-24) and "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword *found grace* in the wilderness; even Israel, when I went to cause him to rest." (Jer. 31: 1-2.) It was Israel, and not the Gentiles, who were to find grace and Israel (away from her land, wandering in the wilderness) lost her identity and finally as she trekked westward became Christian. The Christian Church and her leaders are now saying unto Israel that they are not God's people, though at the same time declaring that as Christians they are the sons of the Living God. This is exactly what Hosea states would be said of Israel just previous to the awakening to their identity:

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1: 10.)

Are we to reject the whole of these fulfillments now before our eyes as mere analogies, coincidences, remarkable similarities, and think no more of them? Or, are we as reasonable men to accept the evidence they afford? Surely reason, common sense, logic, analogy and reverence for God's Word all insist on the admittance that the evidence — abundant as it is, truthful as it must be, convincing as it surely will be — is sufficient to show that the lost people are identified and found: God's Word true regarding them in every particular.

Our Lord's teaching in Luke 16: 31 seems to assign a very high value to the evidence given by Moses and the prophets as sufficient to command and sustain belief. May our generation not make the mistake of the generation of His day and reject the testimony; rather, let our generation accept it — for in the revealing of Israel to the world the truth of God's Word written is vindicated.

And in the light of that revelation, infidelity becomes impossible and the skeptical doctrines of higher criticism are destroyed. The discovery of Israel is as life from the dead, proving beyond question the faithfulness of God, the certainty of His promises, and the fulfillment of all His covenants.

— THE EDITORS

At the Threshold of the New Order

By G. ALTREE COLEY

THROUGH all the shock and din of war, across all the crash and whirr of armament-making, one new and notable voice is to be heard in our age, the voice of all people crying for a New Order after the war.

There must be an end to the old inequities not only between classes but also between nations and peoples. There must be an end to the old insecurities and the old fears—fear of want and fear of war. Or, as President Roosevelt has expressed the general voice, in addition to the freedoms already gained men now demand freedom from want and freedom from fear.

Though the phrase does not occur, the idea of a New Order is embodied in the Atlantic Charter, a document much more remarkable, against the background of history, than has yet been recognized. It aspires to a peace "which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." More notably still, the signatories declare the whole manifesto to be based upon "certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world."

Such a manifesto registers a marked advance upon anything before reached in world history. The Atlantic Charter so far from buttressing autocratic monarchies like the Holy Alliance formed after the Napoleonic Wars, and in place of stressing nationalities as at Versailles after the First World War, envisions the destruction of despotisms and the breaking down of nationalistic barriers, the melting away of national tariffs, monopolies and armaments, so that the good of each shall be the common goal of all in an eventual commonwealth of the globe. It is a noble vision.

But It Is Not New

So far from being new, the phrasing is almost exactly the same as that of the sacred prophets of Israel. Compare the Sixth Clause of the Charter already quoted with the vision of Micah:

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*"Yet I doubt not thro' the ages one increasing purpose runs,  
 And the thoughts of men are widened by the process of the suns."*

—TENNYSON

~~~~~  
"And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree [freedom from want], and none shall make them afraid [freedom from fear]; for the mouth of the Lord of hosts hath spoken it." (Micah 4: 3-4.)

Or compare Isaiah:

"And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and mine elect shall long enjoy the work of their hands." (Isaiah 65: 21-22.)

Decidedly the vision of the Atlantic Charter is not new. But what is new, and very notable, is the fact that these ancient prophecies have at last become the goal of statesmen, and these visions are translated into the avowed policies of great nations. There is immeasurable significance in this.

For these ancient prophecies are declared to be the revelation of the will and plan of God for this earth from the beginning. He has spoken of just such a New Order "by the mouth of all His holy prophets since the world began." (Acts 3: 21.) The will of the Almighty has extended in a straight and unswerving line to the destined goal throughout all time, and at long last, after many deviations and tacklings from side to side through the centuries, humanity has approached the shining line of the vision and now makes that vision its own aim and end. Who shall deny that this is a momentous day in which to live?

Now, if we have reached a point in time when the destined New Order is indeed at hand, it should be possible to trace a course of preparation leading to

this point. It is true all history contains elements of preparation for the Divine far-off event, but there is one conspicuous turn in the course of time when the movement toward the goal suddenly gains a rapid and ever-increasing momentum. It is the beginning of that period less than two centuries ago which a pedestrian lack of imagination has called The Industrial Revolution. It far better deserves the name of The Age of the Midas' Touch, for never before was so great wealth disclosed to mankind as by the discoveries and inventions which had their beginning in the sixties of the 18th century.

Until that time progress had moved slowly in some areas of the world and not at all in others. In Europe, while the Renaissance and the Reformation had largely liberated the mind, the principles of feudalism still kept the people in civil and political bondage. In Britain and her colonies, while a degree of civil and religious liberty was enjoyed which was the envy of continental thinkers, society was formed in separate and strongly defined classes which gave scant opportunity to the poor and the under-privileged. The rest of the world was unthinkable remote. Australia and New Zealand were still unguessed regions. The Pacific Coast of North America was unknown, the continent of Africa was still the abode of mythical monstrosities. India, China and Japan were heathen despotisms from one age to the next. Not only was there no possibility for interchange of thought between opposite sides of the globe, there existed no common ground of understanding. Nowhere could the vision be entertained foreseeing the peoples of the world interchanging ideas as well as goods, which now is a realized fact.

In less than two centuries all this was changed. Earth's varied races have come into touch with each other. In less than two centuries it has become possible to envision a global New Order; and nothing less than this is essential to any New Order. For no localized improved conditions can long endure as recently has been so direfully proved, while any

nation or peoples remain in resentful dispeace. But now, while much remains to be done, while disparity of ideals may still remain to be adjusted, the insuperable geographical barriers have gone. Yet is it known as widely as it should be, and is the significance properly grasped by both leaders and peoples, that the extraordinary change which since the middle of the Eighteenth Century has come over the face of the globe was chiefly the work of the same race whose leaders in the Atlantic Charter envision the further step into the New Order? The meaning of this is vital now.

The immediate agency by which this marvelous world revolution was affected was the historically unique outgrowth of inventive genius which after the approximate date 1760 occurred almost wholly within the bounds of the English-speaking race, both in Britain and America. History knows no clearer fact than this. The movement began slowly and even painfully at first, like the dawn breaking through cloud. Mostly the inventors were poor and obscure men, frequently they were persecuted and their inventions broken up, stolen or ignored. But with ever increasing momentum it gathered way, inventor vied with inventor, genius aided genius, and the sum of scientific knowledge grew with amazing rapidity from year to year until the light of a completely new day rose upon the world. It was this new day which makes possible the New Order and, it is important to repeat, it had its rise in the race whose homeland is Britain.*

The story begins with the date 1764 when a humble weaver and spinner, James Hargreaves, produced his "spinning-jenny." Cottage industries were the source of most commercial products in those days and when the family spinning wheel was accidentally knocked over with the wheel and spindle still revolving, Hargreaves was seized with the idea that a number of spindles could be made to wind thread with the same wheel, and hence the same power that then was turning but one spindle. It was this basic conception of increased product from the same power that set the direction of all the inventive progress that followed.

About the same time a frail youth in Scotland, James Watt, was experimenting with steam as a source of power, and his steam-engine, patented in 1769, initiated modern civilization. It is true

* Much later in the invention-era French and German minds contributed valuable additions, like the automobile. But this in no way contradicts the facts here stated.

his was not the discovery of the use of steam, and a crude engine had been in use for pumping water, but in this case air pressure did half the work. It was Watt's all-steam powered piston that started all the incalculable steampower of the world, uniting the nations, developing their resources until the mightier giant, electricity, came to the front and shared the work. Soon more than one clever mechanic saw that the steam-engine could be put on wheels, and forthwith made the first locomotives. But it was George Stevenson who developed the idea and gave in his "Rocket" the forerunner of the mighty locomotives that now move the commerce of continents. Similarly the Scottish William Symington set the first steamboat going on the Clyde. It was a demonstrated success, but hostility and indifference stifled the venture and Robert Fulton, then in Britain, whose brilliant mind was equally at home in art and engineering carried the ideas which he obtained from the unlucky Scot back to the United States and put the first steamboat in the New World on the Hudson in 1807. As the century advanced great vessels shuttled to and fro over all oceans, weaving invisible ties and drawing all nations together into the possibilities of mutual understanding.

Meanwhile the powers of electricity were being eagerly studied, and by none more closely than the humble-minded Christian genius, Michael Faraday. His invention in 1831 of the electric dynamo, upon which every practical use of electricity depends, originated all the enormous powers which have given us our modern electrical age. Soon Wheatstone in England and Morse in America were developing the electric telegraph which flashed human thought all over the globe, and made possible the operation with speed and safety of the railways which now could fling a network of communications across continents.

But increased national wealth had been necessary both to supply the means and give employment to these new powers, and this was largely supplied for many years by the manufacture of textiles and especially cotton goods. To this end, as though the whole plan were supervised by some invisible power, the genius for invention had inspired mind after mind with new ideas contributing to increased output. Hargreaves' initial invention was followed in turn by Arkwright's roller-spinner and by Crompton's spinning-mule. These involved such superior threads

that immensely better materials could be woven, including the muslin which previously was only imported from India. Still another genius was engaged upon the problem of weaving which was still being done entirely by hand. Edmund Cartwright was a clergyman who spent his private means in constructing a power loom which would replace hand labor and immensely speed up production. It is this invention which laid the foundation of the enormous cotton industry of Lancashire and the vast exports of goods to all parts of the world.

Yet the increased facilities for using cotton in England would quickly have exhausted the supplies of the raw material from the American plantations, for the output there was conditioned solely by the slow task of separating the seeds from the cotton bolls. This was done by slave labor and one worker could clean only a pound of cotton per day. The invention by a young Northerner, Eli Whitney, of a cleaning machine, the cotton gin, freed the industry from this bottleneck and increased the acreage in cotton by leaps and bounds. Thus the new inventiveness on both sides of the Atlantic increased enormously the wealth of both branches of the Anglo-Saxon race.

Soon the spirit of invention was directed to the printing press, which for centuries had remained much the same as the first invention by Gutenberg. The first iron press was made by Lord Stanhope in 1800, the cylinder press by a Saxon domiciled in London in 1811. Other improvements were developed on both sides of the Atlantic, at last giving us the mammoth newspaper machines of the present day. Thus the New Day was supplied with abundant means of communicating thought by books, pamphlets and periodicals which ere long were carried by the new trains and steamers to every corner of the earth. Here again, however, increased powers of production would soon have exhausted the stock of paper, which till then was made from rags, had it not been for the invention of wood-pulp paper which could furnish abundant and cheap supplies for the ever-growing demand.

The story of steel reveals another field of discovery which almost exclusively belongs to the credit of the Anglo-Saxon race. Steel may be called the backbone of the whole vast modern structure of engineering and machinery, from railroads and steamships, world-famous bridges and skyscrapers down to the finest surgical and dental equipment.

Without it the present material civilization would have been an impossibility. An Englishman, Huntsman, invented the process of crucible steel, and set Sheffield thereafter in the lead for the finest steel. But for a long period steel was both scarce and dear until Bessemer made the discovery which gave the impetus to increased production and use. This was quickly followed by results from other research workers until only in this century the world was given the wonder of rustless steel. This was a British invention, as were its valuable predecessors in steel alloys, manganese steel and silicon steel.

The earlier years of this age of invention entailed much hardship upon many people, it is true. This aspect of the industrial age has been stressed for political ends until it has obscured and prejudiced its real significance. The economic doctrines of Adam Smith and Jeremy Bentham, the cold-blooded calculations of Malthus, were harsh taskmasters, but they did stimulate stringent thrift and vigorous competition, and from these were made possible the immense financial enterprises which extended the fruits of Anglo-Saxon invention and industry throughout the world. The first railways in France, for instance, were both financed by British money and built by British engineers.

And strangely enough, it was thus through the sufferings and privations of the thousands of toilers in England that light and liberty reached the poor and oppressed in other countries. For as nation after nation opened its borders to the railways and telegraphs, and its ports to the ships and goods originated in Britain or the United States, they were powerless to keep out ideas and the revolutionizing power of new wealth. The empire of Austria-Hungary for instance had been kept in virtually mediaeval feudalism. Even books and newspapers were forbidden entry in order to keep the people in ignorant servitude. A powerful combination of state police and a nobility determined to retain its hold over the workers tightly sealed the empire against the ferment of liberal ideas.

It is none other than Karl Marx himself who may be quoted as showing how even this stronghold of reaction was undermined. "There was a slow underground movement going on which baffled all Metternich's efforts. The wealth and influence of the middle classes increased. The introduction of machinery and steam power in manufactures set up in Austria changed, *as it had done everywhere else*, the old relations and vital

conditions of whole classes of society; it changed serfs into free men . . . the introduction of railways finally accelerated both the industrial and intellectual movement." ("Revolution and Counter Revolution," pp. 36-38. Author's italics.)

Thus at the unobtrusive entrance of the pioneers of commerce, engineering and industry, having their origin in the Anglo-Saxon race, country after country came into the sphere of modern civilization. The world rubbed its eyes and awoke from the sleep of ages.

But we have still to notice the most remarkable feature about this unprecedented forward surge of Anglo-Saxon progress, and that is its essentially peaceful and ethical character. It is the fashion today to read modern history with a carping and niggling attention to social-economic shortcomings instead of seeing it in its true proportions to the broad picture of world history. The present writer has little cause to champion the so-called capitalist system under which the age of progress was organized and developed on a world-wide scale, or to lack sympathy with the many who suffered from its harsh economic doctrines. Nevertheless the cause of truth, and therefore of ultimate good, is ill-served by persisting in taking a false perspective; and the really great fact of the age of invention, it must be repeated, is that its enormous powers were used for the peace and freedom and advancement of the world and not for its enslavement.

Such an alternative is not so incredible as it may seem. We as a race have an easy way of accepting beneficent trends in modern history as the only inevitable developments, and in this way we miss their true significance, and in consequence that light on our future path which is the most pressing need today. Yet in our own day we have seen how one great nation devoted all its splendid powers of industry, thrift, research, resolution and enterprise to finance and develop a military machine which should overpower all resistance and subject the whole world to the overlordship of one people and its flamboyant-sovereign. We have seen how that unholy determination all but succeeded, and did indeed succeed in bringing down the structure of European civilization to irretrievable ruin. More recently still we have seen the same possibilities for domination which lie in the seemingly peaceful and humdrum pursuits of industry and trade exploited by a nation which had avidly borrowed the total sum of all the instruments of modern progress

from the Western nations and had originated none of itself.

Germany to an immense degree, and Japan wholly, owed their industrial advancement to the inventions originating in another race, and is it so unthinkable that this inventive and progressive race itself, proud, virile, enterprising, adventurous, might not have been tempted to use its own inventive genius to the same end which has tempted at least two other nations to their doom? That these enormous potentialities were held not only harmlessly but on the whole beneficently by the race to which they were entrusted demands a more thoughtful consideration than the frivolous supposition that it just happened so.

For the solemn and unassailable verdict of human history is that aggression, injustice, greedy self-aggrandizement is always the normal reaction upon any acquisition of power, and wherever this result does not follow there can unfailingly be traced the influence of the Divine Spirit restraining the usual proclivities. Not Germany and Japan are abnormal in the general trend of world history, as we have been taught to suppose, but Britain and the United States in their exercise of moderation and neighborly helpfulness while in possession of enormous powers.

This is not cheap patriotic sentiment. It can be put to the test of known history. For every reader knows that the age of invention was preceded and accompanied by the greatest spiritual revival since the Reformation. More than a score of years before the initial inventions of Hargreaves and Watts a fiery little clergyman was jogging up and down England on horseback preaching to thousands of poor men and women who had been forgotten by a Church that had gone to sleep. Contemporary with him and for a time associated with his work was another Oxford graduate and clergyman who repeatedly crossed the ocean and aroused the New England colonies with his marvelous voice and revivalist eloquence. John Wesley and George Whitfield with an ever-growing band of preachers, both men and women, were making both branches of the race newly conscious of their duty to God and humanity at the very same moment when the powers of the New Day were being put into their hands. To the unprejudiced mind, unwarping by the narrow interpretations of rationalism, this should be conclusive evidence that the whole of the intensive preparation for the New Order was ordained and directed by the Almighty.

This spiritual movement, without which the age of invention must have wrought moral disaster — if it had developed at all — was in fact so powerful that a modern historian does not hesitate to class it with the explosive force of the French Revolution as the two chief events of the Eighteenth Century. It soon began to make its strength felt in attacking evils and purifying the atmosphere of social and political life.

The iniquitous slave trade began to feel its influence, and in 1781 William Wilberforce, who had been a young man of fashion before his conversion, introduced his Bill for the Abolition of the Slave Trade to Parliament with the full sympathy of the Prime Minister, the younger Pitt. The battle was fierce and prolonged, the strain of the French Revolution and subsequent hostilities delayed action, but all the time the nation was being morally strengthened and public opinion sensitized, so that in 1807 Abolition became law.

Still humanitarian feeling grew and in 1815 the aristocratic Castlereagh was ordered to introduce into the rarefied atmosphere of diplomacy at the Congress of Vienna a proposal for suppressing the slave trade by international agreement. Meanwhile the age-old injustice of slavery itself had become the next object of attack, and with the Society of Friends and the Evangelical churches taking the lead, Great Britain in 1833 abolished slavery in all her dominions (it had never been legal, under Common Law, in England) and paid the sum of twenty million pounds as compensation to the dispossessed slave-owners.

Before the Eighteenth Century was over, similarly, the public conscience was being aroused by John Howard concerning the state of the prisons and the wretchedness and degradation of the unfortunates confined in them. Nor did he limit his sympathies to his own land, but carried on his errand of mercy in various countries of Europe until he died of fever in Russia.

With the turn of the century came the urge to carry the life-giving gospel to the heathen parts of the world. Some London merchants founded the British and Foreign Bible Society. Carey set off to India, Morrison to China, and still other intrepid pioneers elsewhere, backed up by a crop of newly-formed missionary societies. It is a noteworthy instance of how the spiritual and material progress was intermeshed that the improvements made in printing came at the time when the Bible was on the eve of being translated into hundreds of

languages and distributed to the remotest corners of the world.

From this time, too, dates the sense of responsibility in the overseas Empire. The surrender of Clive and Warren Hastings to methods of Oriental duplicity, the graft and avarice of the merchants, gave way to the high moral probity of Cornwallis and Wellesley and the famous incorruptibility of the Indian Civil Service. Everywhere the low standards of conduct which had been a bequest from the miserable reaction of the Restoration, gave way to the ideal of the Christian gentleman, and leaders of society and politics who would have shuddered at being associated with the humble revivalists of the preceding century unconsciously exhibited the power for good which had been generated by the spiritual movement.

It was largely this revived sense of responsibility and humanitarianism, then, which gave to the New Day its peaceful character. The Napoleonic Wars were waged without thought of territorial aggrandizement and solely to restrain an aggressor who was as much filled with the lust for conquest as the aggressors of our time; and after Waterloo most of the territories taken in war were returned to their original governments much improved for the British occupation. When peace was at last secured disarmament was the policy of the British Government, and to such an extent was it carried that when the Crimean War developed both the navy and the army were ludicrously unprepared for the demands of the conflict.

Moreover, just previously the Great Exhibition of 1851 had been opened with the express object and hope of fostering international peace and goodwill. The "good neighbor" spirit, as we have been taught by our American brethren to call it, was so real that in all the display of British invention and industry there was no attempt to conceal processes of manufacture nor to monopolize the fruits of industrial research. The result, perhaps not anticipated, was that other nations thenceforth were stimulated to engage in similar activities and before long were competing with the original source of their inspiration in the markets of the world.

There is no denying such evidence of peaceful good-will. Therefore it must be maintained that the race that was leading the world in the means and materials for the New Order was likewise exhibiting the first fruits of the spirit which must inspire it. Nor does the great expansion of the British Empire offer any

contradiction, as will be proved in a subsequent article.

But still further, during all this time other nations were deriving from the same Anglo-Saxon race the formulas and the example for the exercise of liberties till then unknown to them. For it must be remembered that when Chatham and Burke thundered in the House of Commons in defiance of the policy of the King's ministers which was alienating the American Colonies, no such freedom of criticism was tolerated and no such institution existed where such criticism could be uttered, either in France or Germany, Italy or Russia. Parliamentary government when it gradually was instituted in Europe owed its forms either to the British or the American pattern, and as the latter was a derivative from the homeland, it is a true saying that the Parliament at Westminster was the Mother of Parliaments.

The founding of the Duma in Russia is a case in point. Parliamentary representation was unknown in that country before the Twentieth Century. The first Duma, or Parliament, met in 1906, and was then so far ineffective that the demand was made that it be constructed "after the English model," with a Cabinet responsible to the Duma and not to the Tsar, and control over legislation and finance. These fundamental principles were never yielded, autocracy refused to learn while there was time, and the end was a whirlwind of revolution.

Trial by jury is another institution derived from Britain. French philosophers, like Voltaire, early recognized it as the bulwark of civil freedom. It was adopted in France during the Revolution and carried into those countries which fell under French influence, and though the ancient system, the engine of monstrous injustices, was revived for a time after the defeat of France, the peoples of Europe had by then gained enough strength to force their rulers to restore an institution which more than any other protected the liberty of the subject.

The priceless possession of freedom — equal rights before the law, religious liberty, freedom of the press, and self-government, which the English-speaking race had attained, became the goal of all patriots in all lands. And when, as we have already seen, the peaceful incursion of industrial and engineering activities shook entrenched tyrannies to their foundations, forces were liberated which brought freedom and opportunity and wealth to multitudes in all nations.

A marvelous upsurge of inventive genius and activity in one race, which was given a beneficent direction by a corresponding development of spiritual sensitivity; a treasure of freedom-guarding institutions and experience previously acquired, not without suffering, which could now be shared with the world — have we not here abundant and overwhelming evidence that to this race has been entrusted the solemn yet glorious responsibility of leading humanity into the New Order? What other

nation can present a tittle of such proof? But such a calling, in the light of the declared purpose of the Almighty already quoted, must indicate that it is an integral part of the Divine plan. An outburst of human ingenuity given favorable circumstances might be classed as an accident, but it could be no accident that it was accompanied by a controlling spiritual movement. Therefore the whole development bears every mark, despite admitted human failings, of the over-

ruling direction of God. It demonstrates the truth of the inspired statements that the beneficent Creator has a perfect plan for a perfect World Order, and gives confidence that it is now near at hand. Surely the time has come when everyone should desire thirstily to know and then to serve the Divine plan.

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(“At the Threshold of the New Order” is Number One of a series. The next article will follow in an early issue. — Ed.)

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Ridiculing the Lord's Coming

A DECLARATION of DESTINY's stand was recently set forth in a letter addressed to, and read before, an Eastern ministers' association. That letter contained the following statement of belief:

“We believe the Bible is the Word of God written; that it was inspired and is true from Genesis to Revelation; that the prophets have a definite message for our day and generation; that Jesus Christ is coming again, and soon; that the message of the Kingdom, as distinct from the Gospel of salvation, was to be preached just before the age closed in accord with Jesus' own statement.”

When the clause pertaining to the coming of the Lord was read it caused derisive laughter. Here were ministers of the gospel, making merry over the fact that anyone should believe in the coming of the Lord. These were men *who should be warning of the nearness of that event* ridiculing those who believe and declare *the hope of the coming!*

Martyrs in the past were sustained by this hope; it gave the early Church an incentive to carry on and face every obstacle as well as shun all forms of worldliness. This hope has enabled men to live so that they might be found worthy of Him when He should come. Multitudes in every generation have been sustained by this faith and *now that we have reached the time and generation* which will witness the consummation of the hope of the Church militant, leaders of organized Christianity make merry over such a possibility.

Have we a Christian right to such a faith when so many Christian leaders have turned against this hope? When the disciples witnessed our Lord's ascension, two Angels appeared and said:

“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” (Acts 1: 11.)

Did these Angels mean what they said? The disciples believed they did — and acted upon that belief. Peter, later on, speaking of Jesus' ascension, said: “Whom the heaven must receive until the times of restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3: 21.)

The return, according to Peter, will occur when the time of the restoration of all things has come. If the above ministers only knew the prophetic message, and the things of which the prophets spoke, they would not now be as blind as were the Pharisees and Sadducees of our Lord's day *to the times and seasons*. They would *know* that the restitution of all things is at hand!

The disciples asked Jesus three questions, the first regarding the Temple and the last two as to what would be the sign of His coming and the end of the age (Matt. 24: 3). Jesus

gave a detailed answer to all three questions, then admonished His disciples: “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” A blessing is pronounced upon those who, when the Lord comes, are found faithful. What have these ministers to say to this instruction of our Lord which carries as much weight and authority as any words He uttered?

Daniel said: “Many will purify, and cleanse, and refine themselves. But the rebellious will be wicked, and none of the wicked will understand; but the Teachers will understand.” (Dan. 12: 10, *F.F. Trans.*) But this will mean little to theologians who have long ago discounted Daniel, for in doing so they are far from wise, nor do they understand.

And what about *the letter from Jesus Christ* addressed to the Churches through His beloved disciple John? In that letter He reveals His coming and *the time and season of that coming*. The attitude of many ministers is the rejection, in addition to the book of Daniel, of “The Revelation of Jesus Christ, which God gave unto him, to shew his servants things which must shortly come to pass.” (Rev. 1: 1.) Lest they may say that two thousand years cannot possibly be included in the statement “shortly to come to pass”, let Peter answer:

“Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promises, as men count slackness.” (II Peter 3: 8-9.) In *the repetition of the day measure* Peter, through the power of the Spirit, has warned of a two day period of a thousand years each before the end of which time the coming of the Lord will have become an accomplished fact.

We have now reached the time of the restitution of all things. In *Study in Revelation*, page 116, there is this statement pertinent to the part Anglo-Saxon-Celtic-Israel is having in the events leading to that restoration:

“In fulfillment of their destiny they have spread out over the face of the earth, inheriting the desolate heritages, carrying the gospel to every creature, setting the prisoners free, breaking every yoke and doing the work of the Kingdom preparatory to the great day of Restoration when He shall return in triumph and take over the Throne of His father David and reign over the House of Jacob forever.” (Luke 1: 33.)

If these ministers knew the Bible (recognizing the Race of the Book and thus understanding the message of the prophets) the statement of the soon coming of our Lord would have been accepted by them. Instead, they irreverently ridiculed. So doing, they but confirm the fact that they are blind leaders of the blind; fulfilling Isaiah's statement: “For the leaders of this people cause them to err; and they that are led of them are destroyed.”

Before Peace!

By REV. JOHN W. SHENTON

THERE is a flood of talk about peace. Hundreds of plans are being made to build a "New World Order" when military operations cease. Everywhere one reads and hears of plans, plans and more plans. The one outstanding thing about all the plans that man is making for the New World Order is the fatal absence of God, and Christ, and God's Kingdom plan. That fact is the most alarming thing of the present crisis. We are actually planning a Godless peace and a Godless and Christless New World Order!

We must realize there can be no New World Order, no real peace, without God. There can be no new condition in Great Britain or the United States of America or anywhere else in the world until there has been a national change of heart and a national cleansing.

How will this be accomplished?

It seems that a clue is given in the Scriptures, for Malachi 4: 5, 6 *R.V.* reads:

"Behold I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

The Gospels in the New Testament also contain three important references:

Luke 1: 17 *R.V.*: "And he [John] shall go before His [Christ's] face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." Please note there is to be "a people prepared for the Lord."

Matthew 2: 14 *R.V.*: "And if ye are willing to receive it, this is Elijah, which is to come."

Mark 9: 11-13 *R.V.*: "They asked Him, saying, The scribes say that Elijah must first come. And He said unto them, Elijah indeed cometh first, and restoreth all things; and how is it written of the Son of man that He should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him."

These references to Elijah are of great importance today. It seems that in some measure the coming of Elijah was fulfilled by the coming of John the

Baptist. But the question now comes to mind, Did John the Baptist restore all things? We know, of course, that he did not; he was killed after a very short ministry — what then?

First, we must realize that John was the forerunner of Jesus. We know that the first phase of the great work of Jesus Christ was to be Redeemer of Israel and Saviour of the world. He came the first time to save. Though He was a King; though He had been promised and given a throne — the throne of David; though they would at one time have taken Him by force and made Him King, He knew that could not be until after His work as Saviour had been completed.

Thus the work of John the Baptist, the forerunner, was to make or prepare the way for the Saviour of mankind. He, John, had to call upon men to repent and become reconciled to God through His Son Jesus Christ. This work was all absolutely necessary before the "restoration of all things" could take place.

The important point to grasp is that the first coming of Christ as Redeemer of Israel and Saviour of the world was preceded by one coming in the power and spirit of Elijah. Will the second coming of Christ as King and Judge be preceded by one (or by a movement) coming in the power and spirit of Elijah to do an "Elijah work"? That is, to prepare the way of the Lord and to make His paths straight.

Turn to the work of Elijah in the Scriptures.

Why Elijah?

More than once the question has been asked, Why out of all the prophets was Elijah chosen; why not Moses, Joshua, Daniel, Isaiah, Jeremiah or any other? Surely there must be something of a special nature for us to learn from this choice. Let us not be slow to learn the great lesson God has for us in this message.

Who is this central figure in all the scene depicted in the 18th chapter of I Kings? Why, the prophet of the Lord — Elijah. He is there before a national assembly. He stands in front of Israel who is suffering from drought, famine, confusion, internal chaos and uncer-

tainty. Notice the reason why the Israel people were suffering these dreadful things:

"Ahab the king did more to provoke the Lord God of Israel to anger than all the kings before him."

Now what had Ahab done? He had approved of the arranging of the nation's policies according to the statutes of Omri (his father) who had set aside the Divine Laws and Constitution. This point is of supreme importance to us as a nation today. Ahab had allowed and probably encouraged the persistent political and economic rebellion of the nation Israel against the Lord their God. These, however, were not the nation's only sins! There was also in the nation spiritual or religious rebellion against God, for Ahab had permitted Baal worship: with 450 or more priests in the land! Thus the whole political, economic and religious life of the Israel nation was in such a state as to provoke the anger of the Lord God Almighty. The nation *was under man-made systems* in all departments of its life.

The Challenge of Elijah

We can now get a glimpse of the work and mission of Elijah. He challenged the iniquity of the whole nation in all its departments. He challenged its open and national rebellion against God. He challenged the political rebellion. He challenged the economic rebellion. He challenged the religious rebellion against God.

Elijah challenged iniquity in the high places of the nation. Similarly today, that is where the "change of heart and mind" must be made. We must stop trifling with sin and playing about with little things. We must challenge the real sin of our nation, which is an absolute and almost brazen refusal to obey God's Divine Laws for all departments of national life.

Elijah brought the whole nation to a point of decision:

"How long halt ye between two opinions? If the Lord is God, follow Him, If Baal, then follow him."

Elijah emphasized that God must be God, and He must be obeyed, served and followed. There could be no po-

litical soundness, there could be no economic security, there could be no spiritual purity, no national peace and prosperity until the whole nation obeyed the Lord God. That is the work Elijah did. That is the work God wants us to do today.

Our Present Position

It is not difficult to see that we are, as nations, just where Israel was in Elijah's day. Our statesmen and leaders have done what Ahab did. They have ignored the fact that God has made a code of special laws. They have set aside these laws of God and continued to make their own laws and go their own self-chosen ways.

In every department of national life there is open and vulgar rebellion against God. There are a few men who mention the name of God. There are those who thank Him for victories on the field. But this is not enough. We must do more than ask God to help us. We must obey Him. For our own good we must live obediently under His laws for our land. The real test is, "If ye love Me, keep My Commandments."

The Elijah Work Now Necessary

The time has now come when we must go forth throughout our land in the power and spirit of Elijah to do two things: 1) To prepare a highway for the coming King. 2) To make ready a people prepared for the King.

Is there any work more necessary and more important than this today? This is the work which must precede "the restoration of all things."

What Is the Spirit and Power of Elijah?

It is the spirit which challenges sin in high places. It is the spirit which condemns political, economic and spiritual rebellion against God. It is the spirit which challenges all false worship and false religion. It is the spirit which teaches the Law of the Lord. Surely we need this spirit today. We need to go forth in the power and spirit of Elijah. We need this power to bring back the nations to the Divine Law of God.

Even among thousands of sincere Christians we find that Jesus Christ is accepted as Saviour, but they will not hear of Him coming back again as King. Yet all the Scriptures assure us that there will be no peace, no prosperity, no international harmony, no solution to the world's problems, no New World Order without the reign and administration of the Lord Jesus Christ as King.

We must prepare the way of the Lord as Coming King. We must instruct the nations that there can be no peace apart from the reign and government of Christ.

Peace, the Result of Christ's Government

The reason it is time for the Elijah work to begin is to be seen from the fact that in all the talk and writing about peace no mention at all is ever made of *the only One who can make peace!*

Our leaders today are ignorant of the plain statement of the Scriptures that there is only one peace, and that is the peace to be established by Jesus Christ. Turn to Isaiah 9: 6-7:

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Notice that peace is the special prerogative of the Lord Jesus Christ. It is a state of affairs which He alone is going to bring about. Peace is a special work which God the Father has commissioned His Son Jesus Christ to accomplish. None other can ever accomplish this work. It is not within unaided man's power to establish a righteous order in the earth and bring peace.

Notice, too, that there is special machinery set up to bring peace into the world. It is a result of the administration and government of Christ. Peace will never result from any other form or system of government. It is one of the many blessings of the Divinely created constitution given to Israel at Mount Sinai. That is why the United Nations cannot make peace without this specially created machinery.

Peace will not come from Moscow, Rome, Tokio, or Berlin. It will come from the Throne of David. That is why it is so necessary to teach the Anglo-Saxon nations something of their great responsibility. That is why it is important that these nations are instructed in the meaning of, and the blessing of the Law of the Lord.

We have to become nations fully prepared for the Lord. We have to respond to the Kingship of Christ and His rule over us as nations. We have to live under His law and righteous administration; not only for our own good, but in order that other nations

will be able to appreciate the value of God's Kingdom Laws.

A prepared people means a people who have been cleansed from their national sin of rebellion against God's Laws, against God's King, against God's Plan and Purpose.

A prepared people involves national cleansing, it involves national education, enlightenment and knowledge of the Divine Laws of God's Kingdom.

A prepared people means a people responsive in national life to the Will of God in all its affairs.

A prepared people is a people standing ready as a willing instrument to carry out the world-purposes of God.

A prepared people is a people ready to show God's glory by living according to the God-given pattern; demonstrating to the whole world the meaning and purpose of the Kingdom of God on earth.

Surely we need such a prepared people at this time. We need men and women to go forth in the power and spirit of Elijah. We need an army of men and women who will prepare a way for the coming of the Great Prince and Author of Peace.

I have at times heard people asking, "Where is the Lord God of Elijah?" But I am fully convinced that the most important of all questions at this moment is not "Where is the Lord God of Elijah?" but "Where are the Elijahs?" Yes, Where? Are *you* ready to go forth on the Elijah work?

The first step toward world peace is a returning by the Israel Peoples toward the Divine Laws. The promise of God is:

"You shall continually rise higher and not be depressed whilst you attend to the commands of your Everliving God." (Deut. 28: 13 *F. F.*)

It is Israel's responsibility and privilege to lead the nations toward God's Kingdom ideals. It is we who must "Seek first the Kingdom of God and His righteousness." This must be done before there can be peace!

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Orthodoxy or Israel

By REV. CLAUD COFFIN

ORTHODOXY or Israel! Why this alternative? Because recognized theological orthodoxy obstinately persists — in the face of contrary historical evidence — in placing Israel within Jewry. While Jewry came into being within the framework of Israel, that is, of the House of Jacob, at no time whatever has all Israel been incorporated in Jewry. The major portion of Israel has always been separate and distinct from Jewry and has travelled a different road of world history. This is understood and recognized by all Rabbinical theologians, who are aware that even today the major section of the House of Jacob — the ten-tribed House of Israel — is not found within modern Jewry. At no time has the House of Israel or even the whole House of Judah been incorporated in Jewry. So long as Christian theology refuses to admit this fact, the Scriptural teaching with regard to Israel *will remain outside orthodoxy.*

The Bogy of Religious Orthodoxy

Orthodoxy has become a religious bogy with which to scare the innocent enquirer after truth. It is no exaggeration to say that the greatest results in the quest for truth have accrued outside recognized orthodoxy. Sincere seekers after truth have had to break with orthodoxy and have been forced to go outside the camp. It is this that deters many from the pursuit of truth. They fear the stigma of unorthodoxy or the brand of heterodoxy. It is a bogy that haunts them. Even the dictionary definition of orthodoxy leaves the vital issue undetermined. It is threefold: 1) "Soundness of opinion or doctrine." Which raises the question as to what constitutes "soundness." The varied answers have been the most prolific source of agelong, bitter religious controversy. 2) "Belief in the commonly accepted opinions — especially in religion." But what is the test of the correctness or otherwise of these commonly accepted religious opinions? They may be, and frequently are, quite erroneous. 3) "From the Greek *Orthodoxos*, i.e. *Orthos* — right, and *Doxa* — opinion." With this all agree, but it determines nothing. So orthodoxy is too indefinite to be a standard by which to measure truth.

The Menace of Religious Orthodoxy

The menace of orthodoxy is that it tends to stereotype belief in a world of unfolding and progressive knowledge and revelation. It menaces freedom of thought and creates barriers between those who should value and profit by exchange of views. It proscribes those whose contribution to the quest for truth may prove invaluable. Instead of welcoming the opportunity to compare findings it brands as heretics those who are pioneering in the realm of facts.

No Anglo-Saxon-Israel Orthodoxy

Those who rightly hold the belief that the House of Jacob in its modern reassembled form is found in Celto-Anglo-Saxondom, must at all costs avoid any attempt to create an Anglo-Saxon-Israel Orthodoxy. We must not stereotype certain views or opinions as orthodox and insist on their acceptance as being the Anglo-Saxon-Israel position. In the sphere of Anglo-Saxon-Israel study there must be no wanting to have the field all to ourselves. No off-hand rejection of what does not entirely square with what we see of the vision. No refusing to have fellowship with those whose presentation may differ in part from ours. Rather let us welcome eagerly any light or knowledge, no matter from what quarter it may emanate or through whatever channel it may flow. This thing is far too big and too vital to be limited to any personal opinion or interpretation. If what we hold is shown to be wrong or incomplete, should we not gladly welcome what corrects it? To discover that we have been mistaken is as vitally important as discovering that we are right. None of us can afford to be biased because light breaks from a source unsympathetic to us. No, there must never be an Anglo-Saxon-Israel Orthodoxy.

Let us examine this question of the House of Jacob and endeavor to discover whether the Scriptures agree with the view most commonly held by orthodox theology that it is all included in modern Jewry. If we approach it with an open and unbiased mind — an admittedly very difficult thing to do, but not impossible — we shall soon find whether it is to be the Bible or Ortho-

doxy that is to determine our belief. After that the decision rests with each of us as to which it is to be — the Scriptures or what Orthodoxy has decided that they teach. Over ten years ago the writer decided to let the Scriptures be decisive, and the decision has never been regretted.

The purpose of this article is to point out that the Bible is the record of the House of Jacob as the focal center of God's World Plan and not merely as an inset in that plan.

There is no part of the Bible, Old or New Testaments, that is not a development of the House of Jacob at some stage or another of its history, a fact that is seldom recognized. But for the House of Jacob there would have been no Holy Scriptures at all — it is their main theme. The whole plan of Redemption, the Redeemer of Israel and the Saviour of the World, the Christian Church and the coming Kingdom of God, are all placed within this Divinely appointed orbit. God revealed Himself through it; the Scriptures were, on the human side, the work of those belonging to it, and were entrusted to its custody. All the prophets were members of it. It is to be the center of coming world government.

How impossible all this is if the orthodox position is to be accepted as alone right. How utterly confusing if Jewry is the whole of Israel as Orthodoxy maintains. Orthodoxy places national Jewry in Biblical history centuries before it existed, and fails to see the incongruity of it. It persists in the fallacy that Abraham was a Jew, it glibly talks about Jews being in Egypt, of Jews crossing the Red Sea, of Jews wandering in the wilderness, of Jews conquering Canaan, and then expects us to take it seriously when it deals with other theological matters.

The Bible Is the Story of the House of Jacob

To understand the unbroken link between the Old and the New Testaments as the record of the House of Jacob, first read two passages: Jeremiah 31: 27-37, and Hebrews 8: 1-13. When reading note the full context of both. They both refer to the House of Jacob under its two component sec-

tions, the House of Israel and the House of Judah — the Northern and the Southern Kingdoms, embracing respectively ten and two of the Tribes. We note in passing that because Jacob's name was changed to Israel, his House is also referred to as the Children of Israel, a term which stands for the whole twelve Tribes. The term "Children of Israel" is not used to define either the House of Israel or the House of Judah in their separate and respective capacities. Jewry is never referred to as the House of Jacob or by the generic term of the Children of Israel, although it comes within the framework of that House and of those Children.

It is well to remember that the House of Jacob comes within the wider scope of the Hebrew peoples, although not all Hebrews comprise the House of Jacob, but only the line of Abraham, Isaac and Jacob. For example, the Arabs, to mention but one, are Hebrews because descended from Abraham the Hebrew, but they are not of the House of Jacob and most certainly not Jews — as they would of necessity have been had Abraham been a Jew.

The New Covenant Is Made with the House of Jacob

Both our passages clearly state that God is to make a New Covenant with the two sections of the House of Jacob and that it refers to the Covenant of which Christ is the Mediator, to what we call the Christian Covenant resulting in those with whom it is made being called "The Children of God," a term we are told by Orthodoxy applies only to the Church. Where did the idea emanate that this New Covenant is made with the Church when the Bible — both Old and New Testaments — most definitely states that it was to be made with the House of Israel and the House of Judah? Or does Orthodoxy imply that the Church consists of the House of Israel and the House of Judah when it speaks of "Spiritual Israel" — a term never used in the Bible? Jewry has placed itself outside that Covenant by its rejection of Christ the Mediator — incidentally another indication that the House of Jacob cannot possibly be identical with Jewry. Neither must we make the mistake of identifying the whole House of Judah with the Jewish Nation, but bear in mind that the latter was never more than a remnant of the former after the Babylonian Captivity, existed nationally for only 490 years, terminating in A.D. 70, and since has adopted the nationality of the nations among whom it is dispersed.

The Old Testament and the House of Jacob

The following should convince any unbiased and unprejudiced student of Scripture that the development of the *House of Jacob* is a part of every book of the Bible.

GENESIS

The Book of the Beginnings. The beginning of everything with which the Bible deals. God, Creation, Man, the Adamic line leading to Abraham and the *House of Jacob*. This book leaves the *House of Jacob* in Egypt.

EXODUS

The Exodus of the *House of Jacob* from Egypt. Inauguration of God's Kingdom on Earth within the framework of the *House of Jacob*. Law and Constitution given.

LEVITICUS

Ordinances of Worship in the *House of Jacob*. Not given to other nations.

NUMBERS

The numbering or enumeration of the *House of Jacob*.

DEUTERONOMY

Recapitulation of the Law to the post-wilderness generation of the *House of Jacob*.

JOSHUA

The *House of Jacob* conquers Canaan under Joshua. Division of Canaan among the tribes of the *House of Jacob*.

JUDGES

The *House of Jacob* under the Judges (Governors) in Canaan.

RUTH

An episode within the *House of Jacob* introducing a part of the Messianic Line.

I AND II SAMUEL

The last of the Judges of the *House of Jacob* recording the transition to the Monarchy.

I AND II KINGS

A record of the Kings of Israel and Judah, the two component sections of the *House of Jacob* after the division of the Kingdom.

I AND II CHRONICLES

The Chronicles of the same kings over the two sections of the *House of Jacob*.

EZRA AND NEHEMIAH

A record of the return of the remnant of the House of Judah after the Babylonian Captivity and the constitution of National Jewry within the framework of the *House of Jacob*.

ESTHER

A part history of the major portion of the House of Judah which remained in Babylon after its conquest by Medo-Persia. All within the framework of the *House of Jacob*.

JOB

A much earlier book of the Genesis period. Commentators suggest a pre-Israelitish or pre-Hebrew date. Genesis 46: 13, *R.V.*, mentions a "Job" as son of Issachar. Whichever way it stands in relation to the *House of Jacob*, it records an attempt of the enemy to frustrate God's purpose.

PSALMS

The National History of the *House of Jacob* in poetry. The writers all come within the orbit of the *House of Jacob*.

PROVERBS, ECCLESIASTES, SONG OF SOLOMON

Works for the main part of Solomon, one of the Kings who reigned over the undivided *House of Jacob*.

LAMENTATIONS OF JEREMIAH

Jeremiah's lamentation over the suffering of the House of Judah, a section of the *House of Jacob*.

ISAIAH, JEREMIAH, EZEKIEL AND DANIEL

The four Major Prophets — God's messengers to one or the other section of the *House of Jacob*.

TWELVE MINOR PROPHETS

All God's messengers to some section of the *House of Jacob* or to some nation in contact with the *House of Jacob*.

Thus the whole of the Old Testament is seen to be a record of development within the *House of Jacob* or concerning it.

Bible history during the gap between the Old and New Testaments — about 400 years — is recorded in:

I AND II MACCABEES

Concerning National Jewry (the Seventy-Weeks Nation of Daniel 9). An inset of the *House of Jacob*.

I AND II ESDRAS

Concerning the House of Israel (Northern ten-tribed Kingdom) in

Assyria and its leaving Assyria and beginning its westward trek to The Isles. The major section of the *House of Jacob*.

The New Testament and the House of Jacob

MATTHEW, MARK, LUKE AND JOHN

The Gospels (Good News) recording the genealogy and advent of the Messiah and His life and ministry, death, resurrection, ascension and promise of His return. Only one people has a Messiah (Jesus called the Christ) i.e. the Anointed. That people is the *House of Jacob*. The gospels show him to be "of the seed of Abraham" and of "the line of David." Gabriel when announcing His birth to Mary states that He is to receive the Throne of His Father David — the throne set up over the *House of Jacob* — and to "reign over the *House of Jacob* for ever." Thus the New Testament continues the record of the *House of Jacob*.

THE ACTS OF THE APOSTLES

The Apostles were chosen by our Lord and were all members of the *House of Jacob*. This book records the birth of the Christian Church (Pentecost) within the framework of the *House of Jacob*. It did not take the place of the *House of Jacob*. It records the coming into being of the churches in Asia Minor. When believers of all races were added to the Church it is stated: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29). It records that the King-

dom is to be restored to Israel — the regathered *House of Jacob* among whom it was originally inaugurated (Acts 1: 6).

TWENTY-ONE EPISTLES

By various writers (Paul, Peter, John, James and Jude), all members of the *House of Jacob*. These Epistles form a part of the early correspondence between the churches as they were established in Asia Minor and contain the teaching, doctrines and discipline for their development. They emphasize the relationship existing between them and the *House of Jacob*. They retell the story of Israel passing from the Old Covenant to the New. The Epistle to the Hebrews in particular deals with this, and the Epistle of James is addressed to the Twelve Tribes.

THE REVELATION

Jesus Christ Triumphant within the framework of the redeemed and restored *House of Jacob*. Jesus exalted is introduced as being the "Offspring of David." Almost all its symbology is that of the Old Testament and is an Israel setting. Its grand finale is the coming down from Heaven of "The New Jerusalem" — the City of the Great King — above the twelve gates of which are inscribed the names of the "Twelve Tribes" of the *House of Jacob*, and engraved on its twelve foundation-stones are the names of the twelve Apostles of the Lamb — all of the *House of Jacob*.

To what conclusion does all this lead us? Is it not that the whole Bible from

Genesis to Revelation is an Israel Book, a record of God's dealing with and through the *House of Jacob*? It is not a Jewish record, although it tells the story of Jewry and how the national history of the Jews runs its brief course of four hundred and ninety years and then passes out until the time when the Jew reverses his verdict given under Pilate and acclaims as Messiah Him whom he rejected, and so finds his way back again into the *House of Jacob* and reunion with "All Israel."

The accusation so frequently made, that those who believe in Anglo-Saxon-Israel just select a few odd texts and passages to support their claim, is thus seen to be quite false, because every book of the whole Bible is part of the Israel story. It would be easy to reverse the accusation, and ask those who make it to show us the books, chapters and verses that do not refer to Israel — *The House of Jacob* — directly or by inference. Let them select what they wish and from where they wish, and it can be shown that it is a part of the story of this people of world significance, chosen to be God's servant nation to pioneer the other nations of the world into the Kingdom of God on earth.

Particularly today, on the very eve of the New World Order, which to students of the Bible means the passing of the world from the old systems and legacies of the non-Israel World Empires to the Government of Christ as recorded in Isaiah 9: 6, 7, how true is the statement: "Thy Word is a lamp unto my feet, and a light unto my path."

To Be Deceived Equals Deceit

"THERE is great guilt undoubtedly in deceiving the people. But it is not so generally understood that there is some guilt in being deceived. It is a fault to be deceived on any subject, in which we have the means of knowledge, and in which ignorance is criminal. If the heart were calm and pure, it would not be so often deceived.

"It is a great sin no doubt to be a deceiver; but the next stage in guilt is to be deceived; for to have any corrupt interest which makes us willing to believe a lie, is almost equal to the depravity that tells it; indeed, the one character stands very near the other. The world is full of deceivers, and nothing can save us from their arts but wisdom and piety."

This is part of an American sermon preached on a Fast Day, "set apart by the civil authorities, for the confession of

our sins and the worship of God" about 100 years ago at the First Church in Newbury, Mass. The preacher was Leonard Withington, the minister of that church.

The people had suffered greatly from political deceptions, commercial deceptions, medical deceptions, and moral and religious deceptions — these were the heads of the sermon. Instead of commiserating with the people, instead of joining in their self-serving blame of their deceivers, this true minister told them where the fault lay.

If we are deceived it is because there is something in us that lends itself to the deception.

The Christian should be the hardest of all men to fool. He has a fake detector in his breast which warns him of all the devices of the enemy.

¶ *To see fulfilled prophecy, look about you!*

Mute Testimony

By OLIVE S. FORD

SEULAR science has accomplished miracles, yet has never been able to teach men how to lift the veil that hides the future. A few scattered mystics like Nostradamus and Mother Shipton did forecast certain things in their own or neighboring countries a few hundred years in advance. But the Bible boldly outlines the whole span of history, including practically every nation and kingdom which has trodden the stage of this huge panorama of life. No other piece of literature contains such a gigantic outline; but the Bible does, and today the crumbling ruins of ancient cities, obliteration of nations and the changing tides of civilization all corroborate and bear mute testimony to the superhuman precision and divine foresight in this Book of books.

Over 90% of Scriptural prophecies have already been fulfilled with accuracy. God himself is the Author, and He stakes His claim to omniscience on "declaring the end from the beginning, and from ancient times the things that are not yet done." (Isa. 46: 9, 10.) God also challenges the false prophets to do the same if they can:

"Produce your cause, saith Jehovah; bring forth your strong reasons . . . show us what shall happen . . . and the things that are to come hereafter, that we may know that ye are gods." (Isa. 41: 21-23.)

Of course they do not produce, so Isaiah continues: "Behold, ye are of nothing, and your work of nought; an abomination is he that chooseth you." Thus those who are foolish enough to follow false teachers are an "abomination to the Lord" — which is a strong term. Let us glimpse part of the flawless record of this Miracle Book of the Ages!

Tyre

Tyre was one of the mighty cities of the ancient world; the "New York of Asia." Occupying a strategic position on the Mediterranean, her ships traded with all the then known world. She was strongly fortified, rich and powerful, and at the time God through Ezekiel pronounced judgment upon her for the sins of her people she seemed im-

pregnable and destined to stand forever. Yet Ezekiel did not interpose his own personal opinion, based on surface appearances, but faithfully spoke as instructed:

"Wherefore, thus saith the Lord God, Behold, I am against thee, O Tyrus . . . and they shall destroy the walls, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for spreading of nets in the midst of the sea . . . and they shall lay the stones and thy timber and thy dust in the midst of the water . . . thou shalt be built no more; for I the Lord have spoken it." (Ez. 26: 3, 4, 5, 12, 14.)

From man's viewpoint this unusual prophecy seemed impossible of fulfillment, but soon thereafter Nebuchadnezzar, King of Babylon, captured Tyre, "destroyed the walls, and broke down her towers," wreaking terrible vengeance on both people and buildings. The few who were left removed their belongings from the wreckage to an island about half a mile in the sea. Thus was fulfilled the first pronouncement. Local scoffers no doubt sneered that "Ezekiel must be slipping," for only one of his predictions had come true. But God runs long accounts and "a thousand years are as one day" in His sight. So it was not until 240 years later that another phase of the judgment came to pass.

Alexander the Great was the Hitler of his day. He too had ideas of world dominion, among them being the liquidation of the little remnant on the island. But when he came to attack this new Tyre, he was so enraged to find half a mile of water between himself and his prey that he took the debris and ruins of the former city of Tyre and built a solid causeway upon which his troops could march to the island city. Little did he realize that in his angry aggression *he was unwittingly fulfilling another prophecy concerning that city!* Yes, God uses even "the basest of men" for His purposes:

"God hath made all things for Himself, even the wicked for the day of evil." (Prov. 16: 4.)

So great was the need for material that

the "stones" and "timber" were used; even the "dust" was scraped from the site and laid "in the midst of the water" to build this causeway, just as Ezekiel had said! Today, after more than 2,500 years, the island Tyre is on a peninsula with only a few thousand inhabitants. Every vestige of the great city of Tyre on the mainland has been destroyed, its wreckage having been placed "in the midst of the water," leaving the site flat, "like the top of a rock," as foretold.

The most remarkable part of the fulfillment, however, is that Tyre has never been rebuilt! On the site of the ancient metropolis are the springs of Ras-el-Ain which pour forth streams of clear, cold water to provide abundantly for a large city. On every side are fertile plains or beautiful mountains, with a mild, salubrious climate — all ideal conditions to attract a large population. Yet it is but "a place for the spreading of nets," and fishermen are casting their "nets in the midst of the sea" exactly as prophesied by Ezekiel more than 2,500 years ago.

This fulfillment of prophecy is so unique, striking and precise in every detail that even agnostics must admit it is a most unusual "coincidence."

"All flesh is grass, and all the goodness thereof is as the flower of the field . . . the grass withereth, the flower fadeth, but the word of our God shall stand forever." (Isa. 40: 6-8.)

Sidon

While Tyre was great and powerful when judgment of annihilation was pronounced upon her, Sidon had already begun to decline and from a human standpoint one would readily surmise that she would disintegrate. But God knew the future and this fate was not predicted for Sidon, so she is still a flourishing city today!

"Behold, I am against thee, O Zidon . . . For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord." (Ez. 28: 22, 23.)

History verifies the suffering and tribulation which Sidon has endured all

through the centuries; mostly within her own gates, as prophesied. In 351 B.C. the city was under the dominion of Persia and when the people revolted the Persian army besieged it. When all hope of saving their city was gone 40,000 citizens chose to die rather than submit to Persian vengeance. They shut themselves up with their wives and children, set fire to their homes and perished amid the flames.

But their doom of suffering did not end with this tragic event. It has continued on down the ages. Three times it was captured by the Crusaders, and three times it fell before the Moslem armies. The sword was indeed "upon her on every side."

Even in modern times she experienced "blood into her streets" and "wounded . . . in the midst of her," for it has been the scene of conflicts between the Druses and the Turks, and between the Turks and the French. In 1840 Sidon was bombarded by the combined fleets of England, France and Turkey.

How could any human have guessed 2,500 years ago that mighty Tyre would be extinct and that Sidon would continue on through the succeeding centuries, but with suffering and tribulation? Let the atheists who say there is no God, speak up and explain!

Chorazin, Bethsaida and Capernaum

The citizens of these three cities were greatly favored, for in them the Master "performed many mighty works." Here it was that He chose Peter, James, John; and Capernaum also served as His home for a time. Matthew says:

"He came and dwelt in Capernaum . . . that it might be fulfilled which was spoken by Esaias the prophet, saying . . . The people which sat in darkness saw Great Light." (Matt. 4: 13-16.)

Despite this, however, they failed to repent and believe on Him as the Son of God. Finally, in sorrow because of their hard and impenitent hearts, Jesus pronounced the following woes upon these three cities:

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not; Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . And thou, Capernaum, which art exalted unto heaven shalt be brought down to hell, for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." (Matt. 11: 20, 21, 23.)

There probably was not a single person at that time who gave a second

thought to this warning, for they were prosperous, thriving cities whose future seemed secure. Very few, even after 1,900 years, have perceived any connection between this Bible passage and the fact that all three are now extinct; in fact, Bethsaida has disappeared so completely that the exact site of this once-flourishing city is uncertain!

Tiberias

Now here is a most significant fact.

On the shores of Galilee nearby stood another city called Tiberias. Although there is no record of Jesus having visited there, it is quite probable that He did because of its proximity to the others; and it must have been important, for Josephus, the Jewish historian, mentions it more than almost any other city in Galilee. At any rate, no woe was pronounced against Tiberias and *it is still standing today*; while these other thriving cities were wiped off the face of the earth. The worldly wealth and advantageous locations could not save these others from the results of wickedness when the sentence was uttered by the One whose Word created the world!

Thus the three cities, against which Jesus pronounced judgment because of their unbelief, utterly perished despite the fact that they had everything to make them large, growing communities; while the neighboring city upon which no judgment was made is today the foremost metropolis on the shores of beautiful Lake Galilee. Could this be just another "coincidence"? No charlatan or "just a good man" could with authority have said:

"Heaven and earth shall pass away, but My Words Shall Not Pass Away." (Matt. 24: 35.)

Babylon

"And Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited . . . neither shall the Arabian pitch tent there . . . but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures . . . and satyrs shall dance there." (Isa. 13: 19-21.)

"Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing without an inhabitant . . . Thou shalt be desolate forever, saith the Lord." (Jer. 51: 37, 26.)

This seemed the most difficult of all the prophecies to believe, for Babylon was the capital of the civilized world and at the summit of her greatness and splendor. Her magnificent temples, lofty palaces shining in the sun, turret towers and walls and world-famous hanging

gardens were the pinnacle of man's achievements on earth.

Situated as she was in the midst of a fertile region where nature poured forth abundance without stint, nothing seemed further from her destiny than the words "desolate," "without an inhabitant," a "hissing" and "heaps." Yet history has shown that God meant exactly what He said in Isaiah 46: 11:

"I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

With unprecedented wealth and luxury Babylon became so corrupt and debased in licentiousness and idol worship that her name has become the symbol of evil, greed and corruption in world economy even to this day; hence punishment was inevitable. In all literature there is nothing approaching the sublimity, vehemency and terror with which Isaiah and the other prophets denounced this wanton city; yet she was deaf and blind to the ominous warning and eventually suffered the retribution of her own wickedness in literal fulfillment of what Isaiah had foretold.

The humble Arabs, nomadic and few in number, who lived almost in the shadow of the great, arrogant city have continued on to the present day and are *still living in tents*: as foretold by Jeremiah, while one of the former greatest peoples on earth have become extinct and their city "desolate forever." Ironically enough, the lowly Arabs who were considered less than dust by the haughty Babylonians are now "high-hatting" the ghosts of their erstwhile neighbors, for they steadfastly refuse to remain overnight on this desolate spot for fear of the "doleful creatures" and "satyrs that shall dance there." *Travelers and explorers all confirm this refusal of every Arab to "pitch his tent there,"* although by nature they are fearless and courageous!

Here, for example, is a modern experience which many DESTINY readers will recall ("The Sun Goes Down on Babylon," DESTINY for October, 1942):

A colonel in the Turkish army once asked Dr. Cyrus Hamlin for a proof that the Bible is the Word of God. Learning that the colonel had been a great traveler, Dr. Hamlin said to him: "Have you ever been in Babylon?"

"Yes," said the colonel, "and I will tell you a curious incident. The ruins of Babylon abound in game, and, wishing for a week's shooting, I engaged a Sheik with his followers and went there. At sundown the Arabs, to my amazement, began to strike their tents, I went to the Sheik and protested most strongly; I was paying him handsomely, and I now offered to double the amount: but nothing I could say had any effect.

"It is not safe," said the Sheik, "no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they catch becomes one of themselves. *No Arab has ever seen the sun go down on Babylon!*"

Dr. Hamlin then took out his Bible and read from Isaiah 12: 19, "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; *neither shall the Arabian pitch his tent there . . .* but the wild beasts of the desert shall lie there . . . and wolves shall cry in their castles, and jackals in the pleasant palaces."

"That is the history you have been reading," said the Turk.

"No," said Dr. Hamlin, "it is a prophecy. Those words were written when Babylon was in all her glory; you know what Babylon is today."

The colonel had not a word to say in reply. Babylon was a wonderful city. Her area was five times as large as that of London. Her wall was at least eighty feet thick and three hundred feet high, with five hundred gates of burnished brass. Enclosed were lakes, parks, and 625 city squares. The prophet Jeremiah said of her: "Though Babylon shall *mount up to heaven*, and though she shall *fortify the height* of her strength, yet from me shall spoilers come unto her, saith the Lord." (Jer. 51: 53.)

Now the above is a remarkable proof of the truth of the Bible; there are hundreds more, and these are being added to in a very remarkable manner by discoveries of inscriptions and writings which have long been buried.

Will some skeptic please explain how

such exact predictions could have been made without divine inspiration? Surely not "coincidence" again, for too many stretch one's credulity beyond any reasonable limit!

Egypt

"It [Egypt] shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations (Ez. 29: 15) . . . the pride of her power shall come down . . . by the sword, saith the Lord God, and they shall be desolate (Ez. 30: 6, 7) . . . and I will sell the land into the hand of the wicked . . . and destroy the idols . . . and there shall be no more a prince of the land of Egypt." (Ez. 30: 12, 13.)

When Ezekiel thundered forth these words of doom Egypt was (and had been for centuries) a rich and powerful nation; she was the leader in science, learning and culture and, like the everlasting pyramids which grace her sandy plains, seemed destined to last forever. From the human viewpoint, the prophet's words seemed like peas from a pop-gun rattling against a granite wall. It must have taken superhuman courage to make such dire predictions against such power and grandeur; yet Ezekiel knew the words were not his own, but God's, and that every word would be fulfilled. It was many centuries before all the judgments became manifest, but they are now apparent down to the smallest detail.

Egypt, for so long queen of the nations, was not only defeated many times

in battle but became a subject nation without her own ruler even to the present time: "No more a prince of the land of Egypt." Thus she was "basest of the kingdoms" and "the pride of her power came down by the sword." Despite the richness of nature about her, she also became "desolate" and was sold "into the hand of the wicked," her successive captors being the Romans, Mohammedans, Kirds and Turks—all of whom laid heavy burdens on her people. Her "desolation," however, unlike that of Babylon, was not to last forever, but was in time to be restored, and today in that section we witness the miracle of the desert being made to bloom again.

"This is the Lord's doing; it is marvellous in our eyes." (Ps. 118: 23.)

Many Fulfilled Prophecies

These are but a few of many similar prophecies which have already been fulfilled with meticulous precision, all of which should convince us that when God's Word speaks, sooner or later *it shall come to pass!* It also shows that cities and nations, as well as individuals, cannot with impunity disregard the laws of God and spurn the gift of His Holy Son.

In view of this, what can be said for those who willfully shut their eyes to all these signs and proofs of divine inspiration? In the words of Jesus, those who do not believe ALL the prophets have spoken are "fools" (Luke 24: 25); and in the words of Solomon, the wisdom of man is but "foolishness with God."

Fulness of the Gentiles

We are informed by Paul that blindness in part was to happen to Israel until the fulness of the Gentiles be come in; also that in that day Israel will be saved, for "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11: 25-26.)

"Fulness of the Gentiles" is considered by most Bible students as referring to the ingathering of the Gentiles who will seek the Lord. This ingathering has been going on, so they reason, during the Christian dispensation. While this is true, there is another significant meaning as indicated in the blindness or hardness of Israel which will pass when the time of the fulness of the nations arrives.

The same Greek word *ethnos* translated here as "Gentiles" is translated "nations" in Matthew 21: 43 and refers to the people to whom the Kingdom was to be transferred when it was taken from Judah. *Ethnos*, meaning "nations," can therefore refer to Israel as well as to other peoples.

Jacob blessed the two sons of Joseph, Ephraim and

Manasseh, and said: "But truly his younger brother shall be greater than he, and his seed shall become a multitude [fulness] of nations." (Gen. 48: 19.) The marginal rendering in the King James Version of this word *multitude* is "fulness." We can therefore read Romans 11: 25 as when Israel becomes a multitude of nations their blindness or hardness will pass away.

Millions within the commonwealth of the Anglo-Saxon-Celtic nations are already awakening *as to who they are* and the blindness, which for centuries obscured their origin, destiny and responsibility is gradually lifting! It is, as declared by Paul, when Israel becomes a multitude of nations (as they are today), that the end of the period of their blindness will have come. The coming also of the Deliverer is timed with this lifting of blindness, when righteousness will be established in the day of the great restoration as Israel turns to their God and King.

Sword of the Spirit

By WILLIAM O. LAY, JR.

FROM time to time reports on armament production are issued in order that the public may be kept informed, so far as military secrecy allows, of progress being made in the national war effort. In recent months these production reports have been quite favorable. On July 29, 1943 it was announced that ship production had become the first of the major war efforts to reach its goal. From that date on, the existing yards would be able to turn out more than the required tonnage. On September 2, authorities indicated that plane production for August had risen to 7,700—a figure below scheduled totals; which was, however, considered highly satisfactory in view of redesigning operations and the shift of production emphasis to tried and tested aircraft.

On September 19 the Navy Department revealed that the United States Navy had become the mightiest naval force in history; with 14,072 vessels (including 613 combat ships) and over 18,000 airplanes. Finally, on October 10, it was announced that production of war supplies had reached the peak, and that some scaling down would be possible. The task of building or converting factories to war production was finished. Schedules could now be cut to fit requirements more exactly.

Such reports as these give a highly encouraging picture of the nation's ability to wage global war; and were the production of material armament the only side of the picture, they would furnish ample reason for optimism on the progress of the war effort. Yet they actually present only part of the picture—and not the most important part at that. Besides material preparedness, there is spiritual preparedness; and in any war in which the spiritual overtones are predominant, spiritual preparedness becomes even more urgent than providing the material weapons.

That the main causation of the present conflict is spiritual is easily demonstrated. The twelfth chapter of the Book of Revelation describes a conflict in heaven, which ended when Satan and all his angels were cast out into the earth, there to continue the struggle for attainment of their wicked purposes.

Thus it was that Saint Paul, recognizing the true source of the evil against which Christians must continually battle, wrote:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [Marg.] in high places." (Eph. 6: 12.)

This being true, the accumulation of war material can be of little avail unless attention is given to spiritual rearmament as well. Instead of production figures on ships, tanks, and planes, any report to the public should note whether the nation's bulwarks are being made secure against those agents of evil who aim at the destruction of God's Kingdom. Unless those bulwarks stand firmly, the materials produced in the war factories will fail, in the end, to bring the hoped-for victory.

"Take unto you the whole armour of God," Saint Paul instructed, "that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6: 13.) He then gives in detail the steps to be followed in attaining spiritual preparedness. These precepts must be our yardstick—rather than a summary of armament production—if we wish to gauge the ability of the nation to emerge triumphantly from the crises ahead.

"Stand therefore, having your loins girt about with truth." (Eph. 6: 14.) This is the first step toward spiritual preparedness. But what is truth? Countless philosophical systems would each provide a different definition, most of them contradictory. Each sect has its own tenets, which it will defend passionately against those of all other groups. How then to find the fundamental fact upon which to rely for protection?

Turn to the Book of Books for the answer! "Thy law is the truth." (Psa. 119: 142.) "All thy commandments are truth." (Psa. 119: 151.) "Thy word is truth." (John 17: 17.) Not in the maze of man-made ideologies lies the fundamental basis of belief, but rather in the revealed word of God, transmitted to spirit-filled men down through the centuries, and recorded in the Bible. Were one required to wade through the

bewildering complexities of human philosophies to find the one solid foundation, he would be lost indeed! But that is not necessary. The Word of God—that is truth; and only in its acceptance and belief lies protection.

God's enemies have put forth intense efforts to undermine this one sure foundation, and much success has attended their efforts. The belief is now almost universally held that the creation chapters of the book of Genesis are mythological in character, with a symbolical rather than a historical basis. The statutes and judgments are regarded as effective only in a primitive society, and not applicable to a complex modern civilization. Most scholars hold that the prophets spoke only for their own generations, and not for those in the far distant future. Many other false doctrines have gained widespread acceptance.

Now, no nation in which such teachings are rife can possibly stand, having its loins girt about with truth. It is basically unfitted to wage war against the powers of evil. Worse, it brings upon itself all the terrible consequences of disbelief in God's Word, and neglect of divine Law. What fearful emphasis the events since 1939 have placed upon these words of Isaiah:

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." (Isa. 5: 24.)

An essential prerequisite for victory in this war, and for national well-being in the years following, is that these pernicious doctrines should be rooted out. They detract from God's Word, and circumscribe His power. For far too long, those who lightly esteem revelation have held sway; casting truth to the ground. Soon, with God's help, they will be overwhelmed, and then at last the prophecy of the Psalmist will come to pass:

"Truth shall spring out of the earth: and righteousness shall look down from heaven." (Psa. 85: 11.)

The next item in the spiritual armoury is the breastplate of righteous-

ness. And, just as with truth, there is danger of going astray unless our conception of righteousness is built solidly on the Word of God. Men may wrangle over conflicting definitions, but there is no room for quibbling when the full light of the Scriptures is thrown onto the problem. Moses told his people:

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deut. 6: 25.)

Note that *all* commandments must be heeded before righteousness is attained. A nation which professes belief in the the Commandments, but fails to sanctify the Sabbath, is not protected by the breastplate of righteousness. A nation whose economic structure is built upon the Babylonian system with its inequalities and injustices has failed completely to assure itself of divine favor and protection. Is there any question about this? Then consider the course of world history: wars, revolutions, strife, turmoil — then hear the Word of the Lord:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48: 18.)

The record is clear and unmistakable: the nations have reaped the fruit of unrighteousness because no nation heeded *all* the laws and commandments. In the words of Hosea, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." (Hosea 10: 13.) And these conditions are bound to continue until it is realized that only in righteousness is there any hope of freedom from turmoil; only through a whole-hearted return to righteousness can the threat of world chaos be averted. Let the command of the Lord go forth to all citizens:

"Sow to yourselves in righteousness, reap in mercy: break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." (Hosea 10: 12.)

Let it be noted that righteousness is not to come through man's efforts alone. Were that the case, the outlook would, indeed, be dark; for human effort, however sincere, can never overcome entrenched evil and set the world on the right path. What men must do is break the hard wall from their hearts and open their souls to guidance from above. It is their task to seek God and His will that they may mould their plans into accordance with His design.

for the new world, as clearly set forth in the Bible's prophecies.

The prophets have foreseen that the time would come when God would act to enforce righteousness, and this generation shall see it come to pass. The process is as described by Ezekiel:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36: 26-27.)

The change will not be made easily. The agonies of the world as it endures the birth-pangs of the New Order will be grim. Not easily do men change the traditions and habits of centuries; but they have no choice. God has willed that there shall be a different kind of world from now on and men, sooner or later, *must accept His leadership!* It would be much easier would they but realize the blessings to be gained by doing so:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." (Malachi 3: 10-12.)

Would not such a blessing be worth the effort of breaking away from old, outmoded customs and habits of thought, and permitting God and His plans a larger place in our lives?

"And your feet shod with the preparation of the gospel of peace" (Eph. 6: 15) is the next injunction in Saint Paul's call to spiritual preparedness. In searching out its meaning, two separate phases must be dealt with. The words of the heavenly host that appeared at the first Christmas were, "Glory to God in the highest, and on earth peace, good will to men." (Luke 2: 14.) It is evident that, during the course of the Christian dispensation, these words were to have a limited application. The individual who accepted Christ gained peace of mind in the assurance of eternal life and in the knowledge that the troubles which beset him in a strife-torn world could not harm him, so long as he kept the faith. This becomes clear from Ferrar Fenton's rendering of the passage — "Honour among the high-

est, to God, and peace upon earth, to men who accept."

But the advent of Christianity did not bring peace to the troubled nations of the earth. Furthermore, Jesus Himself made it abundantly clear that peace was not to result from the spread of the Gospel. He said:

"Think not that I am come to send peace on earth; I came not to send peace, but a sword." (Matt. 10: 34.)

The course of world history has shown this to be true. From the early Christian persecutions, through the Saracen invasions, the Crusades, and the Protestant persecutions, the record of world events is one long, bloody scroll. It is obvious that at no time during the Christian dispensation has peace come to the earth for more than brief, fitful periods. As Jeremiah wrote, "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace." (Jer. 30: 5.)

But the promise of peace remains. Are we to pass this off as another of those divine promises that proved impracticable — as some commentators rashly dispose of the promises of national greatness made to Israel? Or is it a prophecy of which the time of fulfilment has not yet arrived? Clearly the latter. Holy Writ is full of references to a time when war would cease from the earth, and peace be established. This time is identical with that at which a return to the laws of righteousness would be enforced. Thus the Psalmist wrote:

"The mountains shall bring peace to the people, and the little hills, by righteousness." (Psa. 72: 3.)

Bearing in mind that *Mountains*, in Biblical symbology, means *Governments*, the meaning is unmistakable. Only when world governments are built unreservedly upon the laws of the Bible will peace be possible. In the words of Isaiah, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." (Isa. 32: 17.)

The Authorized Version gives Saint Paul's instruction as, "And your feet shod with the preparation of the gospel of peace." However, Fenton's translation of this passage is, "And your feet shod in readiness for the good news of peace." How revealing this translation is! Christians were to look forward to the day when, at long last, the end of world strife would be proclaimed. The good news of peace! It is indeed a day to be awaited with joyous anticipation

—the more so by this generation, which is to see it come to pass. Isaiah foresaw it, and described the scene with these jubilant words:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52: 7.)

Only when God reigns (in the person of Jesus Christ, the Headstone of the Corner) will the gospel of peace be a living reality. Only then will the good news of peace go forth to all nations, causing hymns of praise and thanksgiving to rise from the earth.

Saint Paul's next command is, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6: 16.) From the very first, faith has been a stumbling block to the Israel people. Even on the journey from Egypt, they become fearful when they saw the host of Pharaoh in pursuit, and complained to Moses that they might better have stayed and served the Egyptians than perish in the desert. Later, when the spies sent into the land of Canaan returned with an unfavorable report, outright rebellion broke out among the people. They wished to appoint a captain and return to Egypt, despite the Lord's assurance that He had given the land of Canaan to Israel.

It was the same in our Lord's day. During the many months of His ministry, the apostles had ample opportunity to learn of Him. Just before the Crucifixion, He told them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished." They were told that He would be mocked, scourged, put to death, and that on the third day He would rise again. Yet on that first Easter morning when the women brought news of the empty sepulchre to the apostles, "Their words seemed to them as idle tales, and they believed them not." (Luke 24: 11.) Their lamp of faith had flickered and all but gone out; they could not see the fulfillment of Christ's prophecies even as it took place before their eyes.

Later, when Jesus appeared to them on the road to Emmaus, this lack of understanding brought forth a stern rebuke from the Master: "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24: 25), then once more explained to them the things concerning Himself in Moses and the prophets.

The apostles went forth, spreading

the message of redemption and eternal life, and as the years went by faith in personal salvation through Christ's sacrifice became more and more widespread. Today, after nearly two thousand years of Christian activity, it would seem that faith should be more abundant than ever before. *But personal salvation is not ALL the prophets have spoken!* This present generation must also be labelled foolish, and slow of heart; for it too refuses to believe the prophets. It believes in Christ the Redeemer, but not in Christ the King, ruling over the restored Israel nation even though the latter is, if anything, more emphatically set forth in the prophetic writings than the former. Seeing the old world order breaking up before their eyes, they nonetheless fail to read the signs of the times. They are completely unaware of the imminent fulfillment of some of the greatest of all prophecies and hence are failing to prepare themselves for His coming.

On one occasion Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) The answer is obvious, for faith must be built on the entire prophetic Word; and when belief in the prophets ceases, faith is lost. Small wonder that evil is rampant in the world today and that the nations have lost the means of turning aside the fiery darts of the wicked. They neglected to raise the shield of faith, and so fell easy prey to the machinations of evil spirits.

The shield must be taken up again! Nothing less than whole-hearted, zealous faith will do. Lukewarm faith is worse than none, since it lulls one into a false sense of security. Read the message to the Laodicean church (Rev. 3: 14-21) and see the extreme peril confronting those satisfied with a half-hearted faith. The wise Christian will take to himself the protection of a full-blown, ardent faith based on the whole word of God, that he may not be numbered among them.

Here is the next requirement for protection, according to Saint Paul's summary: "And take the helmet of salvation." On the surface, this might not seem to require much comment, for hasn't salvation been preached for nineteen centuries? But, as with most Biblical statements, there is more than appears on the surface. For *salvation*, too, has a meaning beyond that commonly understood. In the Old Testament, four different Hebrew words are translated *salvation* — and each of them means, primarily, *safety*. In the New Testament, two words are so translated

— and they also mean, primarily, *safety*. This helps to reveal the fundamental truth: there is no *safety* for the individual except through the atoning power of Christ's sacrifice. Without that, he must meet death after his brief lifetime on earth; only through Christ may the gift of eternal life be his.

Likewise, the only *safety* for nations lies in full obedience to the laws affecting national life. Unless those are in force, the nation is susceptible to every sort of internal disorder, economic woe, and attack by enemies. Its salvation lies in heeding the divine laws of national life, which alone give protection from all perils.

Now the crowning event of salvation has not yet taken place. *National* salvation has not yet come to pass. In the words of the Psalmist, "Oh, that the salvation of Israel were come out of Zion!" (Psa. 14: 7.) For Israel is yet to be redeemed, and placed in its destined position of world leadership. It is to be the means whereby the laws of righteousness are once more established upon earth.

The prophet Jeremiah addressed a message to Israel for the time when this redemption is about to take place. It is to be at the time when the house of Judah will walk to the house of Israel, and come — together — to the land of their inheritance. It is just prior to the time when Jerusalem will be called the throne of the Lord, and all nations will be gathered unto it, to the name of the Lord. And here is the message:

"Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel." (Jer. 3: 23.)

Consider the many schemes currently being discussed for maintaining peace in the postwar world. Without exception, some system of international alliances to avert wars in the future is looked for — on the theory that if the governments of the major powers sign a treaty it will somehow prevent another conflict. *Jeremiah called the turn on this illusion long ago!* In vain is salvation hoped for from the governments (hills and mountains): *only in God* lies Israel's salvation. Regardless of how men may scheme to set up a world organization without taking God and His laws into consideration, they will fail in the end and be driven to accept His leadership and guidance. *Only in that* will they find salvation. *Only in that* lies safety for the nations and for their citizens.

The next item in the armoury is "The sword of the spirit, which is the

word of God." It is a sad commentary on these times that this passage should require explanation. Only in recent decades has such widespread effort been made to prevent the word of God from being a vital factor in the nation's life. Evolutionists, Higher Critics, modernists, spiritualizers; all these have contributed to making the Word of God of none effect.

Full well have God's enemies wrought. Failing, at the time of the Reformation, to prevent the Bible from being widely printed, they sought to prevent its acceptance as the revealed Word of God. They have succeeded alarmingly. Today it evokes no comment when one high in the order of the Church writes: "Only in a secondary way can the Bible . . . be called a revelation of God." Today almost no objection is raised when the majestic later prophecies of Isaiah are assigned to some mythical "Second Isaiah" — because these prophecies are deemed to refer to the return of the Jews from Babylon and (according to these critics) Isaiah could hardly have foreseen an event that wasn't to transpire for some two centuries. It never occurs to them that Isaiah was looking ahead 2,500 years to the time when Jerusalem would be established as the world capital and the seat of the Lord's righteous government. Yet such is the case.

Instances could be multiplied in which the critics (blinded by purely human considerations) have utterly missed the sweep and grandeur of the Bible's message. But the essential point is that their teachings have left the nation weaponless in its hour of greatest peril. Shield, helmet, and breastplate are defensive weapons; they may protect one from

blows aimed at him, but they can't help him fight back and vanquish the enemy. *Only the sword is an offensive weapon!* Only the sword of the spirit enables the believer to demolish unsound doctrine and beat down falsehood. Because this weapon has been denied them, the citizens of Israel have been left a prey to every sort of ism, and their nation left without the protection of righteousness. Moreover, at a time when every force must be marshaled to meet the approaching crisis, the message of the Bible falls on deaf ears, since those whose duty it is to expound it prefer human traditions to the clear truth of the Word of God.

"To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is unto them a reproach: they have no delight in it." (Jer. 6: 10.)

Only when the Word of God is once more given a preëminent place in its life will the nation be armed with that mightiest of all weapons: the sword of the spirit. Only when that is the chief weapon in the nation's armoury will the people be prepared for the battle of the Great Day of God Almighty.

The last step to spiritual preparedness is prayer. "But through it all, with prayer and supplication, praying at every moment in spirit, and keeping watch in it with steady tenacity." (Eph. 6: 18, *Fenton*.) Prayer comes last, not because it is least important, but because it is only the final stage in spiritual preparedness and can be of most benefit only if all the previous steps have been faithfully carried out. Recent history provides a significant illustration. On September 3, 1943, on the occasion of the fourth anniversary

of the start of the war, the British people were observing a day of prayer. On the same day, armistice terms were signed between the Allied commanders and the Italian government of Premier Pietro Badoglio.

When this news was announced on September 8th, it was hailed as an answer to the nation's prayers and a speedy end of the Italian campaign was looked for. Subsequent events were less assuring. The fighting in Italy developed into a bitter, bloody struggle; at one point the Allied armies were on the brink of disaster, when the Germans very nearly smashed the Salerno bridgehead. The road to Rome proved long and rocky.

The difficulty experienced in Italy should be accepted as a warning that the requirements of spiritual preparation have not been met by the Israel nations — otherwise the Italian capitulation would not have had its disappointing aftermath. Before prayer can bring victory, *all* requirements of spiritual preparation must be met. Prayer by an unprepared nation is helpful, but insufficient. *Prayer by a nation spiritually awakened works miracles!*

Spiritual preparedness, then, is a sevenfold process, of which each step is of surpassing importance. Measuring the nation's spirit by the gauge which Saint Paul supplied will furnish a much truer picture of its ability to gain final victory than will a chart of production figures. Weapons of war are necessary, but are of less importance than spiritual readiness — for without this last, no amount of tanks, planes, and guns can bring victory. "The horse is prepared against the day of battle: but victory is of the Lord." (Prov. 21: 31, *Marg.*) Until the spiritual requirements are met, conclusive victory will not be attained, nor lasting peace established.

Numbered among British and American military leaders are men whose faith in God is impregnable, and whose belief in His Word is unshakable. Yet they cannot work effectively *unless behind them is a nation able to do its part toward victory*: a nation fully awakened to spiritual values. The citizens on the home front must do more than provide armament for the men on the fighting fronts; they must see to it that there is nothing in the national economic, social, or religious life which might cause God to withhold victory.

Let the nation back the weapons of war with the Sword of the Spirit, that every manifestation of the powers of evil may be completely vanquished!

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Jonah the Prophet

By HOWARD B. RAND

PERHAPS no Bible character or prophet has had so much fun made of him, and at his expense, as the prophet Jonah. To merely mention his name or refer to his experience usually calls for a joke while his sojourn in the belly of a fish is considered so impossible that for one to accept it as a fact, and Jonah as a historical character, and thus to believe the account brings into question the believer's mentality. The "scholarly" enlightenment of our day considers the account so absurd that as a historical character Jonah long ago ceased to exist for the scholars.

The expression, "Don't be a Jonah," is based upon the assumption that whether this prophet lived or not he has become the symbol of a troublemaker; yet Jonah *did* live and was a most remarkable character whose experiences were facts of history — regardless of the attitude of those who sneer, and the smile of the critic when one mentions belief in the authenticity and history of Jonah and the fish.

What do we know about Jonah? The school of "higher criticism" questions if such a man ever existed and the account as recorded in his book is listed as an allegory, parable or symbolic narrative. But to the man who believes and accepts the Scripture as the Word of God such an analysis is far from satisfying, particularly as Jesus referred to Jonah and his experience as an actuality.

Those who question whether Jonah ever lived overlook the Scriptural reference to this prophet as a historical character. There is a statement of the fulfillment of a prophecy uttered by him, the record of which is given in the historical writings of the Bible (II Kings 14: 25). Jesus vouched for the authenticity of Jonah and of his experiences when he said:

"As Jonah was three days and three nights in the whale's [Greek — "sea monster's"] belly; so shall the son of man be three days and three nights in the heart of the earth." (Matt. 12: 40.)

Most modern critical scholars since Kleimert (1868) and Block (1875) have regarded the book of Jonah as a work of the imagination while a few treat it as a legend containing a kernel of truth. So, we are informed, Jesus did not think it

worth while to correct the views of His contemporaries who believed that Jonah was a true account of what actually had taken place. Thus these so-called scholars make Jesus — if the account is but an allegory or parable — state as a fact something that had never taken place. It is sufficient for us if there were no other proof of the historical accuracy of the account of Jonah that Jesus placed his stamp of approval on the narrative. But there is other evidence of an internal as well as historical nature confirming the fact of the account as recorded in the book of Jonah.

First, let us deal with the statements of Jesus. Did He speak the truth? Is His word reliable and to be accepted? Let those who question the account as given in the book of Jonah ponder carefully these two questions. Jesus absolutely asserts that Jonah *was* in the belly of the fish. When men doubted Him, Jesus said:

"And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth why do ye not believe me?"

Not only does Jesus use Jonah as a sign covering the days between His death and resurrection but He declared Jonah was a sign unto the Ninevites (Luke 11: 30) and that Nineveh would, in the day of Judgment, condemn His generation; for they repented at the preaching of Jonah and, behold, a greater than Jonah was in their midst (Luke 11: 32; Matt. 12: 41).

If Jonah was a myth, just how could Nineveh actually repent under his preaching? Then too, how could Nineveh be a witness to condemn our Lord's generation in the day of Judgment because they had listened to Jonah *if there was no Jonah*? Certainly, if the account as given in the book of Jonah is a myth or an allegory, Jesus made some foolish statements which would be, to say the least, deceptive.

But Jesus did not lie. Let those who doubt His word take heed how they view that which He has confirmed as so. Addressing those who disbelieved Him, Jesus said:

"Ye are of your father the Devil, and the lusts of your father ye will do. He was a mur-

derer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8: 44-47.)

Now the Bible is God's word and those that are of God believe that Book and those who do not are not of God. These are strong words, but true, and definitely place the modernist and skeptic, along with the entire school of higher criticism, *in opposition to God*.

We repeat, based upon Jesus' statement alone (for *He is the truth*), that though there were no other way of establishing the accuracy of the account of Jonah we would accept the record and experiences of this prophet's sojourn in the belly of the fish for three days and three nights because Jesus Christ certified it to be so. Furthermore, the importance of the story of Jonah and the prophetic implications involved cannot be overlooked by the careful student of prophecy.

Jonah lived at a time when the prophets were continually warning Israel of coming troubles for the nation if they refused to repent of their evil ways and restore the Jehovah administration. The call to go to Nineveh came to this prophet in the 16th-17th year of the reign of Jehu, who was king in Israel. Joash was reigning over Judah at Jerusalem. Chronologically the call came at the close of the year 3134 A.M. or 866-5 B.C. The historical setting which takes the account out of the category of myth and legend makes of it a fact of history. This is further borne out in Jonah's associations. He was called only 32 years after Elijah's trial with the prophets of Baal on Mount Carmel and 26 years after Elijah ascended in the fiery chariot. Elisha, the prophet, carried on Elijah's work after his ascension and became the head of the school of the prophets in Elijah's place. As a young man Jonah attended the school of the prophets and received his education in that school. While he might not have known Elijah personally, he certainly knew all about him and would have

been personally acquainted with Elisha.

As king of Israel, Jehu was paying tribute to Salmaneser II — then king of Assyria, with Nineveh his capital. Jonah was fully aware of the sins of his people, for he was an Israelite of the tribe of Zebulun. Already he was witnessing the wasting away of the nation which must finally lead to complete subjection and enslavement to their enemies.

The great captivity, spoken of by Moses and all the prophets in punishment for Israel's continued disobedience, was drawing nigh. With the clear eye and mind of the seer and statesman, Jonah knew, unless his people repented and turned from their evil ways, that Assyria (to whom they were paying tribute) would lead the nation into captivity. Now the word of the Lord had come to Jonah to go to Nineveh, the hated city (capital of Assyria) and warn them of destruction unless the people repented of their wickedness.

Jonah was intensely patriotic and loved his people and nation to the point of being willing to make any personal sacrifice necessary in their behalf. He would willingly die to enable them to escape captivity at the hands of the cruel Assyrians. And though Israel would not repent, he was willing to violate his oath as a prophet; even perish, if he could thus free them from oppression. Gladly would he have gone to Nineveh and preached destruction, but in the call he knew he was to be the instrument of bringing them to repentance and that they were the people who later were to carry his nation away.

How do we know that Jonah recognized, before he went to Nineveh, that this city would repent and be forgiven? Jonah himself tells us that this was the case, for after the city had repented and the people were forgiven by the Lord, Jonah said, "O Lord was not this my saying, when I was in my own country? Therefore I fled before unto Tarshish."

We have heard thoughtless students describe Jonah as fearful and afraid to go to Nineveh; yet such was far from the case, for the Bible contains no account of any man more brave and fearless than Jonah. According to his own words his flight was for the purpose of preventing Nineveh from repenting. This city was the capital of the enemies of his country and Jonah wanted it to be destroyed.

How did Jonah know for a certainty before he ever went to Nineveh and before ever the people in that city had heard his message that they would believe and repent? The answer to this query is clear from a study of the law

and the prophets *and Jonah knew the law*. If God had called a fellow prophet to go along with Jonah to bear witness against Nineveh he would have gladly gone to give testimony against the hated Assyrians. But God sent him alone and he knew under the righteousness of the law that "One witness shall not rise up against a man for any iniquity, or for any sin in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

Knowing this law of evidence, and the requirements necessary to bring condemnation, Jonah recognized that — in his being called alone to go to Nineveh — the city would be delivered and so the account tells us that he rose up to flee and took ship from Joppa to go to Tarshish. He was willing to face the anger of the Lord, violate his prophet's oath and if necessary be destroyed in order to save his people from the suffering and anguish of captivity in a foreign land. Because he was brave, fearless and passionately fond of his country and people God had chosen him for this mission knowing that he would flee. His disobedience and flight, with the experiences that followed, were to be used of God to bring about the very condition Jonah feared, the repentance of Nineveh, a city he hated and a city he hoped would be destroyed. As we shall see, Jonah was exceedingly angry with himself when later he realized that his flight and suffering were the chief contributing factors in causing the people of Nineveh to repent and that he was responsible for bringing salvation from destruction to the hated city.

Jonah selected Tarshish as the objective of his journey, for he desired to go as far away as possible from the scene of his mission. Also, he fully appreciated the fact that a journey to this distant land and return would consume so much time that he could not possibly get back to preach in Nineveh before it would be destroyed. Evidently, God had set a time limit for Nineveh's repentance and forty days of that time were left when Jonah was finally compelled to do God's bidding.

Some have tried to identify Tarshish (the place to which the prophet was fleeing) with Tartessus in Spain, but the ships of Tarshish sailed to no inland city: being named for a great seaport which was a mart of ships. Isaiah tells us that Tarshish was in the Isles (Isa. 23: 6; 60: 9).

It is a well known historical fact that the Tribe of Dan had planted colonies in Ireland and other parts of the British

Isles, in those early times, and that their ships were known as the ships of Tarshish because they made the long journey to and from the Isles north and west of Palestine.

The geographical location of this seaport in the Isles accounts for Jonah's destination being known as beyond the presence of the Lord. It was generally believed in his day, by the nations around Israel who worshipped their respective gods, that the gods did not rule beyond the Pillars of Hercules (the Straits of Gibraltar) though they ruled the countries bordering the Mediterranean Sea. Also it was known, and understood by Jonah and the prophets, that God was actively dealing with His people in Palestine, those who had left and gone to the isles of the uttermost sea and had passed beyond His immediate activity. To this place Jonah was now fleeing.

Jonah was not so simple as to believe the current ideas of his day regarding the extent of God's rule, though modern scholars have tried to make it out so, for *he knew that God had jurisdiction over all the world*, even over the uttermost parts of the earth — which fact he admitted in conversation with the sailors.

Paying his fare, Jonah set sail for his destination but the Lord sent a great tempest and the ship was likely to be wrecked. Filled with fear, the sailors cried unto their gods for deliverance and lightened the vessel by casting its cargo overboard.

During this time of stress Jonah was unconcerned as he lay sleeping in his berth. What mattered it to him if he did perish; Nineveh, the enemy of his nation, would not be warned in time to repent and in the destruction of that city his people might escape the Assyrian captivity.

Angered at his indifference to their distressing situation, the sailors awoke Jonah and asked what he meant by sleeping when he should be calling upon his God to help save them. But the storm continued to increase in its fury and so, in desperation, the sailors cast lots to see who was at fault for their present troubles. The Lord directed the lot and it fell upon Jonah.

The sailors immediately began to cross examine the prophet:

"Then said they unto him, tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence cometh thou? what is thy country? and of what people art thou?"

And when they had heard the prophet's story they were exceedingly afraid,

for Jonah told them he was fleeing from a mission his God had laid upon him; Whom he declared was "the Lord, the God of heaven, which hath made the sea and dry land." No wonder the sailors were afraid, for the very sea Jonah's God had made was in a raging tempest and about to destroy them.

Asking this question the sailors said to Jonah:

"What shall we do unto thee, that the sea may be calm unto us?"

In reply the prophet said:

"Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you."

Reluctant to obey Jonah's instruction, the sailors endeavored to reach land; but to no avail. Finally the sailors "took up Jonah and cast him forth into the sea; and the sea ceased from her ragings." The result was, "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows."

Jonah expected that when he was cast into the sea he would perish but that his people would be saved in the destruction of Nineveh. But the Lord had prepared a great fish to swallow him and for three days and three nights he was in its belly. It is well to note here that the Hebrew word signifies a *great fish*, while in the account in the New Testament of Jonah's sojourn in the belly of the fish the Greek word denotes a *sea monster*. This fish has been referred to as a whale but there is no way of knowing what type of fish it might have been.

The skeptics who ridicule this account know little and care less about the evidence of the feasibility of life being preserved under the conditions to which Jonah was subjected. It has, however, been scientifically established that life could thus exist. This is borne out in the actual experience of the recorded case of one James Bartley, a seaman belonging to a whaling ship, who was swallowed by a large sperm-whale and removed two days later when his shipmates, cutting up the monster for its oil, found him in its stomach.

Bartley testified that he became unconscious, not through lack of air (though it was uncomfortably hot) but by fright at the knowledge of his predicament. Let us pause here a moment and consider the type of man the Lord was dealing with in this man Jonah. Even being swallowed by a fish did not break

the determination of Jonah, for he waited for three whole days and nights — enduring the discomfiture of his position and its accompanying physical suffering, rather than consent to go to Nineveh. A time limit had been placed upon Nineveh, and Jonah was fighting against time. He evidently figured that he might be able to endure his present predicament until Nineveh was destroyed. There is not one man in a million, thus finding himself inside a sea-monster, but who would begin to pray for immediate deliverance. Not so Jonah, for the prophet was determined to deliver his people from their oppressors and endure the necessary suffering for the duration, or until he perished.

The days and the nights passed and finally the prophet came to the full realization that he could not die and that God's hand was resting heavily upon him until, under its pressure, he would become willing to obey His commands. After the three days and nights he was becoming aware that physically he could not endure the torture and suffering accompanying his situation until the required time had elapsed for destruction to come upon the capital of Assyria. Then Jonah began to pray.

Read carefully that prayer and it will be noticed that, while he wanted to be delivered from his present situation, he had not yet become willing to obey the Lord in the mission laid upon him — as evidenced in the first part of that prayer. He told of his situation and said:

"I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."

Jonah then promised that if he were delivered from this living hell he would look to God's Temple. But God was asking that Jonah do more than go to Church, he must keep his prophet's vow and go where the Lord would send him. God had called him to service; not to go to a service in the Temple. This prophet did not fear to die for his people nor was he unwilling to suffer for their sake, as evidenced in the days he spent waiting in the belly of the fish. But the hopelessness of fighting against God must have at last broken even his courageous spirit, for he now turned to Him for deliverance. God required more than worship, and though he promised to look to His Temple, the prophet says that he went down into the depths and his soul fainted within him. One cannot help but admire his indomitable will and physical courage and endurance though one may recog-

nize the foolishness of this prophet's expecting to win against God's direct command. Jonah himself knew he must obey before deliverance would come to him. He must follow the prescribed method for securing answer to prayer as set forth by the Psalmist:

"Offer unto God thanksgiving and pay thy vows unto the most High: And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Ps. 50: 14-15.)

In spirit Jonah had then arrived at the place where he was ready to follow the Psalmist's advice, for he said: "I will sacrifice unto thee with the voice of thanksgiving"; then he affirmed his intention and willingness to fulfill his prophet's vow, "I will pay that that I have vowed." Then, to God, he attributed the power to deliver: "Salvation is of the Lord."

The prophet, having learned a needed lesson, was now ready to do God's bidding, so "The Lord spake into the fish, and it vomited out Jonah upon the dry land." When one tries to sense the discomfiture and unpleasantness; in fact, the revolting conditions under which Jonah was compelled to exist (even to the method by which he was delivered) it can be readily understood why Jonah referred to his experience as having been in hell.

After recovering from what must have been hard on even his physique, the Lord now appeared unto Jonah a second time and bade him to go to Nineveh. Obeying the call, he went to this capital city of Assyria.

Now Nineveh was an exceedingly great city of three days' journey (or more than sixty miles) in circumference. The walls of the city were one hundred and fifty feet high, with a moat of water two hundred feet wide on three sides, while the fourth was protected by the Tigris River. The first fifty feet of the wall were made of polished limestone, finished in a series of battlements. At this height the thickness of the wall was diminished and then carried up one hundred feet higher with sunbaked brick. Along this top were ornamental battlements with fifteen hundred towers at regular intervals rising fifty feet above the top of the wall. On the top of this wall three chariots could drive side by side. There were a number of gates to the city, but the principal and most important one was in the center of the north wall. No city of antiquity was protected by a more elaborate and well devised system of defense than the capital of the Assyrian Empire. No wonder Jonah was anxious that God destroy

this great city to whose king the king of Israel was paying tribute.

Why did the people of this great city pay any attention to a Hebrew prophet who had come to warn them? They most certainly would not have done so had Jonah gone to Nineveh when God first called him. The knowledge of Jonah's experience preceded him and this fact gave him an immediate hearing when he entered the city of Nineveh. It was of this the Lord must have been thinking when He said that "Jonah was a sign unto the Ninevites."

The people of Nineveh worshipped Dagon, the fish-god, and in Jonah's coming to them from a fish they immediately saw a prophet from their god who had come to warn them. The full account of Jonah's miraculous arrival upon the shore of the sea, from the mouth of a fish, gave him a full hearing from the people to the king who sat upon the throne. He truly was a sign unto them; and all the people, as the result of a proclamation of the king, went into mourning.

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

In the Assyrian ruins, carved on stone, has been found a picture of a fish with a man coming from its mouth. Can it be that in this picture or symbol we have a reference to Jonah? At least it might be evidence of the knowledge that a prophet would come or had come from their god, the fish.

Eloquent as Jonah was and no doubt a forcible speaker, yet this alone would not have given him a hearing in Nineveh. It was, as our Lord said, that he had become a personal witness unto them and they repented at the preaching of Jonah. What made him a witness so important that the Ninevites would listen to what he had to say? It was because he had come from their god Dagon after three days and nights spent

in the belly of that god. This fact alone accounts for this great heathen city listening to and receiving his message.

One witness only had appeared against the city and, as Jonah knew beforehand, if they repented it would bring salvation from the evil that otherwise would have come upon them. For, "God saw their works, that they turned from their evil way and God repented of the evil, that he said he would do unto them; and he did it not."

What of Jonah's reaction to all this?

"And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my own country? Therefore I fled before unto Tarshish, for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry?"

After Jonah had retired to the east side of Nineveh, from which place he watched the city to see what would happen, God caused a gourd to grow up and give him shade and the prophet was exceedingly glad for that shade. Later a worm caused the gourd to wither and die and Jonah was overcome by the heat of the sun and fainted. He again wished he could die, for he said, "It is better for me to die than to live." The Lord again spoke to Jonah:

"Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death."

God did not reprimand him for his anger, for Jonah did have a right to be angry, fully realizing that his disobedience in trying to flee to Tarshish and the suffering and personal discomfort in the belly of the fish — later being vomited up onto dry land, was the real cause of Nineveh's repenting. His very stubbornness and flight with his resultant experiences had made him a prophet from Dagon the fish god, whom the Ninevites worshipped, and therefore they listened to his message. Jonah was angry with himself to think how he had contributed to the repentance and deliverance of a city he wished destroyed. And note that God did not question his right to thus be angry.

Jonah was not condemned for his desire to deliver Israel from the coming captivity. God showed Jonah that His mercy extended even to the people of a great heathen city like the capital of Assyria when there is true repentance and a turning from evil ways. Though Jonah desired to deliver his people from coming disaster, even though they re-

fused to repent, God had now shown him that only in turning from evil can salvation come as it had come to the capital city of the enemies of his people.

Jehovah, the God of Israel, is merciful and forgiving and was but waiting for Israel to repent and turn from her evil ways when He would then deliver her from the hand of all her enemies. Being a just God, He had no alternative but to execute judgment upon the unrepentant, and Jonah's people would not repent. This was a lesson that the prophet needed to learn and he learned that lesson the hard way.

The sign of Jonah was given by Jesus to His generation. The fulfillment of that sign in the death and burial of Jesus who was three days and three nights in the heart of the earth is recognized and accepted by all Christians.

But Jonah was also a sign of the events following the resurrection. As Jonah was raised from the belly of the fish and preached for forty days to Nineveh so Jesus rose from the grave and for forty days appeared unto His disciples and preached to the people. Nineveh recognized in Jonah a prophet from their god and believed in him and repented of their ways; but the Jews refused to believe, though their leaders knew Jesus had risen from the grave. A greater than Jonah was in their midst and, for their refusal to accept Him, Jesus said in the day of Judgment the Ninevites would condemn His generation for their blindness and unbelief. They had accepted a prophet from their god but Jewry refused to accept One far greater than Jonah, Who had come from the only one and true God.

The witness of Jonah extended to the destruction of Jerusalem, forty years (a day for a year) after the resurrection of Jesus. As Jonah desired the destruction of Nineveh but the people repented and the city was saved, so Jesus desired to save His people; but they refused.

When again you think of Jonah, remember he was a man who was brave, fearless and unafraid to die for a cause (even to save his people); as Jesus was willing to die to save His people. But as with Jonah, so with Jesus, unless the people repent they cannot be delivered.

The lesson thus taught to Jonah is a lesson which must be learned by all; even the people of our generation today must repent and turn to the Lord and restore His administration before they can hope to be delivered from all their troubles and escape the destruction that will ultimately overtake all those who refuse to keep all His laws.

JUST OFF THE PRESS



The Bible Speaks to America

Is the Bible silent regarding the peace? One would think so, to note today the absence of the Bible's mention among the many peace proposals. Yet it is far from silent and speaks eloquently of *the only fundamental bases* for individual security and lasting peace! The Bible-based articles on this subject, written by the Editor of DESTINY, have been grouped together in a 16 page, 9 x 12 booklet titled "The Bible Speaks to America" containing 1) PEACE: THE TERMS HAVE ALREADY BEEN WRITTEN, 2) FROM THE CRADLE TO THE GRAVE, and 3) THE BIBLE PERSPECTIVE OF THE PROFIT MOTIVE. 25¢ postpaid. (In quantities: 5 copies, \$1.00 postpaid; 12 copies, \$2.00 postpaid.)

When the Boy Falls in Battle

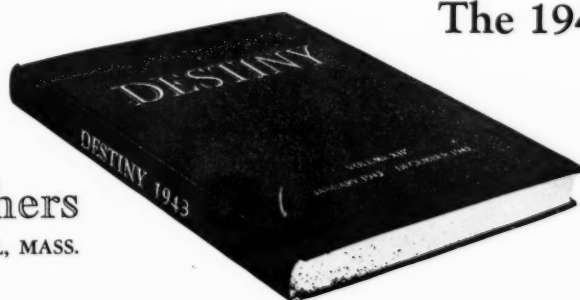
This stirring article which appeared in DESTINY for July resulted in insistent demands for its republication and further distribution. From throughout the United States, Canada, England and other countries these requests arrived. Accordingly, it is now ready for distribution in attractive four page reprint form at only 10¢ postpaid. (In quantities: 15 for \$1.00; 50 for \$2.00.)

Who and Where are the Lost Ten Tribes?

An outstanding exposition on this subject written by an American clergyman, Rev. John Heslip of Pennsylvania. Since its publication in the October and November issues of DESTINY (showing clearly from the New and Old Testaments and from history the answer to the question) the several requests for it in booklet form were but a natural result, so excellent is this presentation. Convenient 5¼ x 7½ inch size, 28 pages and cover, 25¢ postpaid.



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The 1943 Bound Volume

Bound Volume XIV (January through December of 1943) is now ready. It contains all 444 pages of DESTINY for last year, including all the articles, editorials and short subjects (as listed in the index contained in this issue.) Attractively and durably bound, with title stamped in gold. \$5 postpaid. Limited number available.

A Medium for the Transmission of the Bible's National Information



ALTHOUGH there are millions of Bibles in the United States, and the freedom to read them—people in America are, for the most part, poorly informed: not knowing what it contains.

This is not the fault of the Bible; it is an understandable Book. It is not the fault of the people primarily; many have approached in an honest spirit of inquiry. The reason people are uninformed in this matter is that they have not received true leadership by those from whom they had every right to expect it. A natural turning away from partial and frequently faithless teaching thus ensued and the Book—to many persons—became effectively closed.

But it is becoming opened again. It is being opened to understanding through the knowledge now spreading as to the correct identity of the people-of-the-Book and of the prophecies concerning their nations for this century—in process of fulfillment on the world's stage at this very moment in history.

Created as a medium for the transmission of this national information of the Bible, DESTINY is published monthly to proclaim its truth and show the unfolding plan of God in action. It has this one aim, has no other axe to grind, and is available to all who wish to be thus informed. Those who really know the Book (and they are comparatively few today) and the factors in this contemporary flux of history look upon it as the reliable ally to a based-on-Scripture understanding of these times and required reading regarding the shape of things to come.

That the people of America must shortly take this information into account is evidenced by the information itself. On the agenda for this year are such events

as will shake and awaken the people. And thus DESTINY is doing a work which is distinct, definite and simple: helping people know these times and the meaning of things as they are!

DESTINY does not seek to create a new sect or cult, there are too many already. It is not interested in a portion of the Bible story alone. Never satisfied to pick up only a thread and believe it to be the whole tapestry, this magazine takes the whole Book—cover to cover—and finds therein that from the eleventh chapter onwards through the following 1,178 chapters its major story is the origin, history and destiny of the people of Israel. Knowing who they are in the world today (see the Foreword, this issue) enables one to know what they will yet do before this war finally ends, and to know in advance the already ordained post war peace which is to come.

DESTINY does not seek to satisfy the sensation-mongers who wish only to see a raging cyclorama finally bogging down into ultimate, chaotic doom. Such is not the story of the Bible, and it is always upon that story that the conclusions presented in this magazine are founded.

This great national story of the Bible is now beginning to reach the minds and hearts of more and more people in the United States and throughout Anglo-Saxondom, as reflected in the growing number of subscriptions being ordered. So that we may as rapidly as possible do an ever larger job and thus be of genuine service to more and more people, help us by letting others too know of this magazine, what it stands for, and its value to those who read it regularly.

You might add that it is published as a service and not for profit, though publishing expenses must be paid and thus it is priced accordingly at three dollars a year

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